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# The Messenger.

*"As the Truth is in Jesus."*

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THE MESSENGER.
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Editor-in-Chief.
OFFICE, 907 ARCH STREET.

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## Poetry.

### IMMANUEL.

How good a God have we! who for our sake,
To save us from the burning lake,
Did change the order of creation:
At first He made
Man like Himself in His own image; now
In the more blessed reparation,
The heavens bow,
Eternity took the measure of a span;
And said,
"Let us make ourselves like man;
And not from man the woman take,
But from the woman, man."
Hallelujah, we adore
His name, whose goodness hath no store.

—*Jeremy Taylor.*

## Theology and Criticism.

For The Messenger.

### ADVENT KNOWN AND UNKNOWN.

The Seed of Abraham, the child of the Virgin, was the definite belief and firm hope of the Old Testament saints; yet throughout the entire history of pre-Christian revelation, the conception of the Messiah was not definite and satisfying to thought. The Messianic idea grows under the development of the chosen nation, and from the time of David stands out prominently in the aspirations and longings of the people. But the doctrine in Jewish consciousness respecting the Messianic kingdom included many difficulties and errors. So perverse and controlling were these errors among those who looked for the Son of David, that when at length He came to His own, His own received Him not.

Judging from the history of divine revelation as well as by many utterances in the New Testament, we have reason to believe, that the Christian Church will experience a similar disappointment. That Christ will come again with glory to judge the living and the dead is a definite article of the faith. A new and final advent of Jesus glorified is impending. He will come with all His holy angels, and will manifest Himself as the King of Glory to His redeemed people and to His enemies. These coming events are definitely taught in Scripture. The manifestation of Himself to His people will differ in kind from His manifestation to His enemies. He shall be known by believers as He cannot be by unbelievers. Yet the conception of the final advent prevalent in the Church will fall short of the reality.

When in the flesh, Jesus was known by His disciples, but known only partially. Many of His words were to them unmeaning and contradictory. Peter discerns that Jesus was the Son of the living God, but he did not know the full import of his own memorable conversion. The disciples grew in knowledge as Jesus gradually revealed to them more of His mysterious fulness. No one was properly qualified to proclaim Jesus as the Christ, until they were illumined by the outpouring of the Holy Ghost. Of Jesus Christ coming again in glory we know much, and we shall grow in spiritual knowledge as we advance in the new life of faith and get a better insight into the Christian economy and into the profound spiritual meaning of Holy Scripture. Yet our conceptions will, in the nature of the case, be more or less deficient. There is a sense in which the glorious truth of the second advent is hidden from our spiritual vision. The sublime reality itself will reveal its spiritual significance to the Church triumphant, as no inspired words now can to the Church militant.

As many things spoken by the Old Testament Prophets respecting the coming Messiah were not intelligible to the believing, waiting Israel, so of the second advent in glory, there are prophecies uttered by our Lord and His Apostles which may now be explained partially, but the whole truth cannot be known until the written word shall be complemented by the presence and actual manifestation of Jesus as the King of Glory.

For The Messenger.

### THE SPIRIT AND FAITH.

Agreeably to the teaching of the New Testament, we are saved from sin and brought into the communion of love with God in a two-fold way: by the agency of the Holy Spirit, and by the exercise of personal faith. Both aspects of doctrine are taught with equal explicitness. Neither the work of the Spirit nor the act of faith is by itself the way of salvation.

The new birth is everywhere ascribed to the Holy Spirit. There is no power in the will, none in human wisdom, and none in the mortification of the flesh, nor in fastings [illegible] man nature can be created anew, and become a partaker in the life of God. The power by which the law of sin is superceded and the new man is constituted, is divine. As God is originally the author of man, made after His own likeness, so is He the only one by whom the new man may be begotten in the image of Jesus Christ. No kind nor degree of faith is of any avail for salvation unless Christ by His Spirit quickens men by nature dead in sins.

The quickening Spirit is the Spirit of Jesus, the Son of God, glorified. After Jesus had offered Himself on the cross, after He had destroyed death and had overcome the powers of darkness by His resurrection, and in man's nature had been exalted to be a Prince and a Saviour to give repentance and remission of sins, then on the waiting, praying disciples He shed forth the Holy Ghost. This Holy Ghost was the Spirit of Truth, who proceeded from the Father and was sent by the Son, who came to witness to Christ and to glorify Christ. The treasures and gifts of our Lord, the Spirit conveys to believers, and in them abides as the living bond of fellowship between them and their glorifiod Head.

The agency of the Holy Spirit is the divine aspect of the Christian salvation; no more. It is a part of New Testament teaching on the subject, but not the whole. Salvation includes just as certainly the activity of man. In the communion of love with God and in the work of deliverance from sin, human agency is likewise a factor. To every one comes the injunction: Believe on the Lord Jesus Christ, and thou shalt be saved.

The condition of forgiveness and eternal life is personal faith in Jesus Christ. It is necessary that a man discern Christ, accept Christ, surrender himself from the heart to Christ, and live in fellowship with Him. This is man's act. The Holy Spirit abiding in the heart is not the one that puts forth the act of faith. Though by the Word the Spirit works faith in the heart, faith is not of the Spirit, but of him in whom the Spirit operates. As a sinner cannot make himself by any human power a new creature in Christ Jesus, so neither can the Holy Ghost supercede the necessity of personal faith. Men must accept Christ by an act of their own will. He who rejects Jesus Christ rejects life and salvation.

The work of the Holy Spirit is in order to the personal act of faith. God approaches man in the gracious word of the gospel. Such approach in love and mercy, such operation of divine grace, is first. First God loves us in His Son, and by His Spirit reveals His Son in us, that in turn we may receive His Son Jesus Christ, our Saviour, and appropriate to ourselves all the benefits of His death and resurrection. The bread of heaven is freely given, but we must eat. This bread quickens and nourishes the new life, but if we do not partake of it, we are neither saved nor nourished.

These aspects of the gospel complement each other. Either one becomes an error when it is taught by itself, and its influence can not but be pernicious. To represent salvation exclusively, as wrought in men by the Holy Ghost, puts man in a state of false dependence on God. Not only is God in Christ the source and efficient power of salvation, but under this view, He accomplishes the work wholly. Such a salvation would be of the nature of an *opus operatum*. Man, in the process of being saved, is altogether passive.

The opposite error is no less contrary to the Gospel. If the office of the Holy Spirit be ignored, and salvation be represented as depending altogether on the exercise of personal faith, then man is invested with a false dignity. Instead of asserting an undue dependence on divine grace, the doctrine gives undue prominence to the human will. Man himself, comes to be the efficient agent. Both errors beget an unevangelical spiritual character and a false religious experience. Confidence and humility, assurance and watchfulness, a steadfast hope and a persevering conflict with evil, will not exist in due proportion, unless the divine and the human aspects of the Gospel are distinctly taught [illegible]

## Communications.

For the Messenger.

### A WRONG IMPRESSION.

During the late Synod at Frederick city, an urgent plea was made in behalf of missions in the Valley of Virginia. The Synod, not denying that this was her special call, declined to respond favorably. The reason given was this, that any *special* effort in this direction would interfere very seriously with the regular work of the Tri-Synodic Board. None will more readily acknowledge our obligations in this direction than do we; yet, do we not feel that, in this arrangement, the Synod of the Potomac, or any other, is so bound, hand and foot, that she may not, separately, do special missionary work when the demand is upon her, and the ability at her command.

However, let this be as it may, the intention of this writing is not to argue this point, but, if possible, to correct a wrong impression. It seems, from what we learned afterwards, that some of the brethren were controlled in their voting, not so much by the reason above given, but by the impression that it would not pay; that the Reformed Church in the Valley of Virginia was virtually dead, and that it would be more in keeping with the actual condition of things to send the Superintendent of Missions down there to pronounce a funeral oration, than to send missionaries to try to bring the dead to life; that, because of this, the Synod was not justified in spending any more of its funds in this direction. How such an impression came to be made, we will not attempt to solve. But this we do assert, and not ignorantly either, that there is no foundation in fact for any such impression. Yea, more, that there is within the bounds of the Potomac Synod no part of the Church more *alive*, more in earnest in its work, more abundant in good results, more promising for the future, or that has around it a more hopeful field for Reformed missionary effort. Even the superintendent of missions might have had somewhat of this to tell to the Synod, had he stepped over into our midst to see the goodly land and judge for himself of the fertility of its soil. But of this each one may readily satisfy himself, by a reference to the table of statistics. Compare the reports of ten or fifteen years ago with the report of 1879, and be convinced, that the Reformed Church in the Valley of Virginia is not dead.

True, the number of her congregations is not increased, but her membership has, and the number of ministers required for her service, very largely so. The charges have been divided, and so strengthened and increased in number, and, with the committee now at work, not less, perhaps more, than two additional charges will be reported. Does not all this of itself indicate a healthy life and growth? With her war-entailed poverty, suffering and disorganization, could more than this have been expected of the Church in this section? Nobly has she rallied from the effects of the well-nigh death-blow of the war. She has strengthened herself with might within, so that to day she commands the respect and exerts an influence as, perhaps, never before. To this work the several pastors and congregations have faithfully given themselves during the past ten years. But here is still full work for all the pastors; and they may not be expected to do more than is required of them by the people of their several charges. No; you faithful pastors in the other Classes know full well how that in this case is needed all your time and energies; that, when you have done your duty to your own people, you have no time left for the care of other pastoral charges or of special missionary work. Why, then, make such demand upon the pastors in the Classis of Virginia? Why say to them, as do the Board and Superintendent, go out and work up these promising missionary fields of which you speak, and when you have gathered the people together in organized mission congregations, we will take them into consideration, and, if they and our treasury justify it, we will receive them under our care and provide for them?

Is this the plan of the Tri-Synodic Board—to make missionaries of the regular pastors? We do not so understand our call. We have enough work to do, each in his own pastoral charge, and this, with God's help, we will strive to do to the best of our ability. Then let it be understood, that it is not for the doing of this work, that we make the appeal for aid. For the charges now formed, we ask nothing more than we are now receiving. But in the promising fields beyond them, the work will, and must of necessity, remain undone, and the land go to waste, at least for the Reformed Church, if the Synod, through the Board, does not send men and means to work it up. It is not for the old pastoral fields that we are urging our claim, but for altogether new fields. To take hold of and work up these is what we ask the Synod of the Potomac, through the Board, to do. And this we believe to be the legitimate work of the missionary Board.

Is it wrong in us to ask and urge this claim? Shall we be reproached and sent away empty, simply because of persevering pleadings? May we not expect more of the sympathizing heart and helping hand of the Master, than would appear in such treatment? May we not even hope, that the Board will find it possible to do something in this direction shortly? And if nothing more, at least send one, man who shall go into the Valley after the manner of the first Reformed ministers a century ago.

J. A. HOFFHEINS.

For The Messenger.

### THE BOSTON MISSION—WHAT ARE WE GOING TO DO ABOUT IT?

Something has been said in the MESSENGER by the editor and others, as also by the Superintendent of Missions before the Synods he represents, in regard to the Reformed Church in Boston, and the missionary field that lies open for us in the New England States; but, thus far, nothing has been done. The question comes up for immediate answer: Will anything be done? The writer knows whereof he affirms, when he says, that, if the Reformed Church purposes to do anything, *it must be done quickly*. Everything for us depends upon our holding fast to what has been begun in the city of Boston, as a missionary centre for missionary enterprise in that part of our country. *Let that perish*, and the probabilities are, that the Reformed Church will never hereafter have a name or place there. Such heroic, self-sacrificing work as pastor Schwarz has done, will not be undertaken very soon again. He has given *himself and all his property*, without one cent of help from abroad, to this great enterprise; and, had it not been for these long years of financial distress, it would have proved a grand success long since. And even now, without sympathy or substantial help, he is struggling manfully to save his work, when other men would have given up in despair. Only recently, he refused to make sale of the property to a Presbyterian congregation, restrained by his great love to the Reformed Church, and the hope he still cherishes of seeing it represented and doing its share of Christian work in the New England States.

But this condition of things cannot continue much longer; for there is a point, beyond which human endurance cannot go. The crisis is not far off, as the savings bank holding the mortgage will, probably, go into the hands of a receiver; and then, unless arrangements can be made for prompt payment of interest, the property must be sold. Now what is needed is some money to help brother Schwarz tide over this present crisis and one or two missionary helpers, by whose joint labors he has no doubt the whole interest will be saved.

If the Church can send two men, a German and an English minister, all the better; but if only one, then by all means, an English speaking missionary, who, as a preacher and a scholar, can fairly and respectably, represent the Church. Our missionary vocation in this direction is two-fold, viz., the spiritual care of those who naturally belong to and look to us in this regard, and the introduction of our theological and church life into that vast, seething, scientific and religious fermentation, conspicuous all over that country. This latter mission, to say the least of it, is by no means inferior in importance to the other and more obvious form of missionary work. Pastor Schwarz sees very clearly and feels very deeply the importance of this special side of our missionary work, and has repeatedly said to the writer, that New England religious life needs and longs for just what the Reformed Church has to give; and the hope, that he may yet be instrumental in doing something in this direction, has nerved him to almost superhuman strength in holding out as he has thus far done.

Now, will the Church do anything in this matter? Will not some of our pastors and wealthy laymen lend a helping hand in the matter of the church debt, and that right speedily? And as regards the sending of a missionary to Boston, is there not enthusiasm enough among our people for the doing of this great work, outside of our ordinary missionary work? Fifteen or twenty of our congregations could easily raise the money to support an English missionary in Boston, for, say three years, at the end of which, doubtless, the mission could take care of itself. Such, at least, is the judgment of those who know the facts and the field.

S.

P. S. Any one disposed to assist pastor Schwarz can remit to his address, 157 Charles Street, Boston, Mass.

### PROGRAMME

ADOPTED BY THE U. S. EVANGELICAL ALLIANCE FOR THE WEEK OF PRAYER, JANUARY 4-10, 1880.

Sunday, Jan. 4.—Sermons on the "Fullness of Christ's Salvation."

Monday, Jan. 5.—Thanksgiving for the blessings of the past year, and prayer for their continuance.

Tuesday, Jan. 6.—Confession of sin, and humiliation before God.

Wednesday, Jan. 7.—Prayer for the Church of Christ, its ministers, its growth in grace, and its enlargement; and for revivals of religion throughout our country.

Thursday, Jan. 8.—Prayer for Christian education; for the family, and institutions of learning; for Sunday-schools and Christian Associations.

Friday, Jan. 9.—Prayer for nations, rulers and people; for peace and religious liberty.

Saturday, Jan. 10.—Prayer for Home and Foreign Missions; for the outpouring of the Spirit upon all flesh, and the conversion of the world.

# Family Reading.

## HALF-WAY.

BY HIRAM RICH.

Half threescore years and ten!
Another path appears;
Good-bye, now, sweet Illusion,
Thou comrade of young years!

Half threescore years and ten!
Now other days begin;
With love and babe and hearthside,
What more is there to win?

Half threescore years and ten!
If honor be not won,
Have we the heart to win it
Ere winning days are done?

Half threescore years and ten!
The summers pass along
With more of wayside sorrow
And less of wayside song.

Half threescore years and ten!
The early buds are blown;
The coming years are mowers
Who come to meadows mown.

Half threescore years and ten!
Half-way across the stream
A golden bridge is builded;
The builders sleep and dream.

Half threescore years and ten!
We hear it said and say:
"The bridge of life is only
A golden one-half way."

—*Independent.*

## BARBARA.

BY "COUSIN ANNIE."

"Don't tell me, Clare! the girl is simply frightful, and there is no use trying to get around it."

"But, Alma, is it right to treat her so because she is, as you say, simply frightful? Is it kind to repel her advances of friendship, and slight her so cruelly because her face is homely and unattractive, her ways rough and awkward?"

"Kind or not, I can't help it. I declare, she is so ugly it makes my eyes fairly ache to look at her, and my flesh creep whenever she touches me. And once when she kissed me—you remember the time—so unexpectedly, I thought I could never wipe the spot off my cheek."

"Cruel!" And Ernestine Hayes' handsome, shapely lips closed tightly for a moment with an expression half of contempt, half of pity.

These three, Alma Dearing, Clare Winston and Ernestine Hayes sat on the broad stone steps leading to the wide, cool piazza of the college building, watching the beautiful June sunset.

Alma Dearing's face made a glorious picture as she leaned against the gleaming colonnade, with the rich, graceful festoons of scarlet tinted vines drooping all about her. Dark of hair and eyes, handsomely perfect as to every feature, she had all the gloss, and glow, and sparkle of some fabled Eastern goddess, and how well she of all others was conscious of her rich, rare beauty.

Pale and slender as a lily, with eyes like blue forget-me-nots, and a tender, sensitive face, Clare Winston formed a striking contrast.

Unlike either of the two were Ernestine Hayes' strong, clear-cut Saxon features, her handsome, shapely mouth, firm, yet tender lips, her clear, cool, gray eyes, searching but sympathetic.

"What did you say, Ernestine?" Alma Dearing asked, as she bent her handsome head to catch the words.

"Cruel!" came again, with cutting emphasis, from Miss Hayes' shapely lips. "You are chillingly cruel. I could not talk in this way about my worst enemy, were he or she as hideous as the Hydra."

"But I do not lay claim to any of Miss Hayes' saintly qualities," replied the other, somewhat sharply; "I should like to know what you have to do with this little affair between Barbara Thorne and myself?"

"Oh! nothing, of course," in the coolest and most careless tones possible, "only I think of all virtues pertaining to the human heart, gratitude is certainly one of the most commendable."

"Gratitude!" ejaculated Miss Dearing, sharply; "What do you mean, Ernestine?"

"Barbara Thorne may be ugly and awkward, and all that, yet she is never too frightful to be used as a cat's paw when Miss Dearing wishes to clear herself from any little scrapes with the Professor. Barbara's form may be awkward and ungainly, her hands coarse and clumsy, yet they are never too unattractive to hand Miss Dearing a glass of water or brush away the flies, when she, Miss Dearing, is suffering from one of her nervous attacks," with just a touch of irony here, "and the rest of her schoolmates are only too glad to keep out of her presence."

The cool scorn in Ernestine Hayes' clear, contralto voice made Alma Dearing's peach-bloom cheeks flush painfully.

"Yes, Alma," Clare Winston said in her low, mellow tones, "you should never forget Barbara Thorne's devotion to you. It is the remark of the whole school. She is your willing slave; such unselfish affection certainly deserves its share of gratitude, if nothing else."

"But I have no room for gratitude; I am not capable of appreciating Barbara Thorne's devotion, as you so romantically term it. Her display of affection is nothing to me. She is real silly to waste so much love on one who cares so little for it as I do. If I could shut my eyes for a moment and forget what a fright she is, it might be different; but it fairly makes me shiver, just the mere thought of her having her arms around my neck, her lips against my cheek."

A quick, choking cry, half a sob, half a moan, caused each to turn instantly and glance behind them just in time to see a homely brown face, grown suddenly white with utter wretchedness, an awkward, ungainly figure moving hastily away.

"Barbara! by all that is unlucky!" Alma Dearing exclaimed, growing suddenly confused, and with just the least shade of regret and pity showing for a moment in the depths of her handsome, haughty eyes: "Do you think she could have heard what I said?"

"Not the least doubt of it in the world unless she has suddenly grown as deaf as a lamp-post in the last half hour, which is not at all probable," and Ernestine Hayes felt then as if she could have brought her strong, white fingers with a stinging blow straight across Miss Dearing's handsome pomegranate-bloom cheek, with the greatest relish in the world.

"Well! I am sorry. Though I can't bring myself to return her affection, yet I do not wish to hurt her feelings publicly, for, of course, she has feelings as well as any of us."

"Oh! of course," (very sarcastically,) "though perhaps they are not so sensitive and refined as Miss Dearing's own."

"It strikes me, Ernestine, that you are exceedingly ironical to-night."

Whatever reply Miss Hayes might have intended to make was, from a sudden impulse, suppressed, as twining her arm with a caressing movement around Clare's slender waist, she drew her away for a walk in the garden, and left Alma to her own thoughts.

A pair of eyes, usually of a bluish gray, but now with what little color they held, washed out by the great flood of tears that rolled up from them and dropped to the homely brown cheek beneath, watched with an intense longing gaze the two going arm-in-arm down the broad, white walk, and unconsciously to them, two tender, grateful caresses were wafted from the tips of rough, brown fingers.

The eyes were dry at last, but there were great circles about them, which made them more homely than ever. But suddenly, as the great clumsy fingers turned the leaves of a little volume lying on the window-sill, a tender, thrilling light sprang to their depths, which made them, for the moment, absolutely beautiful. What could it be? What was it Barbara saw shining there clear and sweet from out the depths of your inspired pages, O beautiful book?

"Behold! I show you a mystery: we shall not all sleep, but we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality. As we have borne the image of the earthy, we shall also bear the image of the heavenly."

O, homely brown face, grown suddenly beautiful with the rapturous light that fell across it! O, great, rough hands, *beautiful now*, in their very meekness, folded one within the other! O, dull gray eyes, absolutely glorious, with the heart-fires glowing in their depths! O, pale, mis shapen lips, beautiful with the thrilling, ardent words welling over them from the depths of a touched and submissive heart!

"Dear Christ, I shall be satisfied when I wake up with Thy likeness!"

* * * * *

"Do you think I'll do, Clare? and will I win the coveted title of 'Queen of Hearts?' How delightful of that prosy old Professor to think of giving us a picnic!—a picnic in June, too! Oh! isn't it grand?" And Alma Dearing, resplendent in scarlet and white, with fuchsias and geranium leaves in her hair and at her throat, turned slowly round and round, before the great mantel-mirror in the college parlors, to admire the beautiful picture she made.

The room was filled with a crowd of noisy, chattering girls, each pushing and jostling the other for a peep into the flattering depths of the mantel-mirror. It was a large, old-fashioned glass, with a heavy oaken frame, secured to its place on the mantel by strong, slender cords.

One by one the girls had stopped to admire themselves, and then gone out on the broad, cool piazza, to await the coming of the Professor and his lady. Alma still lingered before the glass.

Suddenly Clare, who stood leaning on the piano, watching Alma, heard a sharp, snapping sound, and glancing up, saw with horrified eyes that the fastenings of the mirror had given way, and it was now trembling on the verge of the mantel, ready for its downward plunge.

She tried to cry out, to warn Alma of her danger, but her tongue refused to utter a word.

But some one else had heard the cords snap, had seen the glass tremble, and ere Alma herself knew what had happened, an awkward ungainly figure sprang with a sudden bound forward, a rough hand was placed unceremoniously against her shoulder, and she was quickly hurled to one side of the room.

Not a moment too soon! The huge glass came crashing down from its support on the mantel, and fell with a dull, heavy shiver on the oaken floor beneath.

With a shudder, Clare closed her eyes for just a moment; but when she opened them again she saw that which made the blood grow chill in her veins! A mangled, bleeding form lay underneath the *debris* of splintered glass; not Alma's slender, graceful one, she knew that well enough, but another, and that other—oh! pitying Father!—the awkward, ungainly one that had rushed forward to save the beautiful flower-like face of its cruel friend from such a dreadful fate. "Greater love hath no man than this, that he lay down his life for his friends."

"Will she die, doctor?" Alma Dearing asked with white and quivering lips of the gray-haired disciple of Æsculapius, who bent with such a grave look over the crushed and bleeding form.

He shook his head slowly, and put his finger on his lips. He did not wish to give expression to his worst fears so quickly.

But as the hours wore away, and there was still but little sign of returning life, each one of them knew then what the doctor had known all along, *Barbara would die!*

The gray eyes opened at last with a gleam of consciousness in their depths; the lips made painful effort to articulate the words in answer to the doctor's question:

"Oh! no, I am not afraid to die. It is sweeter to go than to stay. Would you mind kissing me *now*, Alma?"

Not a moment did Alma Dearing hesitate. If she had been "as cruel as the grave," as senseless as a stone, she could not have resisted the touching pathos of Barbara's dying appeal. Warm, red lips were pressed in one long, passionate, repentant caress against cold white ones fast growing moist with the dews of death, and only Alma's listening ear caught the tenderly-whispered words, and the last she ever uttered:

"Dear Christ, I shall be satisfied when I awake with Thy likeness!"—*Christian Woman.*

## FOUNDED ON THE ROCK.

The furnace of afflictions shows upright, real faith to be such indeed, remaining still the same even in the fire, the same that it was, undiminished, as good gold loses none of its quantity in the fire. Doubtless many are deceived in time of ease and prosperity, with imaginary faith and fortitude; so that there may be still some doubt, while a man is underset with outward helps, as riches, friends, esteem, &c., whether he leans upon those or upon God, who is an invisible support, though stronger than all that are visible, and is the peculiar and alone stay of faith in all conditions. But when all these outward props are plucked away from a man, then it will be manifest whether something else upholds him or not; for if there be nothing else, he falls: but if his mind stands firm and then unremoved as before, then it is evident he laid not his weight upon these things which he had then about him, but was built upon a foundation, though not seen, which is able alone to stay him, although he be not only frustrated of all other supports, but beaten upon with storms and tempests; as our Saviour says, *the house fell not, because it was founded on a rock.—Leighton.*

## MOTHERS AND CHILDREN.

Many a poor mother, in a humble cot, with no money or position, has struggled to feed and clothe her little ones, to train them to be an honor to their country and a blessing to the world. Most of our useful, prominent men came from such homes. Our church-yards are full of such sleeping mothers, whose hands are folded over their breasts. No worldly eye ever saw the records of their lives, only God and the angels. No tall monuments and high-sounding epitaphs mark their resting places. What a responsibility rests upon the mothers of this country. Life is too short to be spent in accumulating the things of this world, that must perish.

The children do not stay with us long enough to permit us to waste our hours in the pursuit of fashion and gayety. What we sow now we shall reap hereafter. How many who sow in tears will reap in joy. God give to all mothers grace and strength to fulfil their duties aright, and their influence for good may be felt from generation to generation.

## "SHAKE YOUR FIST AT HIM."

The child was bright and impressible. Its cunning ways and cute doings were a continual, ever-changing source of happiness, even though occasional tantrums and cross spells gave a peppery variety to the infantile "spice of life."

One day a hearty, jovial man, apparently fond of children as temporary playthings, was in the room where the child was, and among other bits of sportiveness he said to the little one, "Shake your fist at him," alluding to a grown person near. I suppose he gave an illustrative example with his own huge fist.

The incongruity and oddity of so small a midget shaking so tiny and pulpy a fist at anybody was rather comical at the moment.

But innocent, unspoiled wee things do not stay little nor innocent. The fist grows larger, and the cute, graceful motions become rough and rude. What sems comical in the two-year-old would appear repulsively ill-mannerly in a youngster of six. The impudent gesture or the saucy slang that was once cheered with applauding laughter is presently frowned upon and bewailed as shocking behavior.

Is it right or wise to teach little ones tricks and words "for fun" now which must soon be painfully unlearned, when the child's welfare and your own comfort demand a reform in manners? Is it best to laugh at sayings and doings of your child to day that next year you will scold him for and try to correct?

Why, men train their horses and dogs on better principles of instruction. The trick that is not to be practised must not be taught.

## CONVALESCENCE.

BY HELEN CAMPBELL.

I said: "I cannot wait.
I seek to do Thy will, but waiting, Lord,
Is wearier far than working; let Thy word
Remove from me this fate."

I said, "My heart is sad,
Remembering all the burdens I have borne,
And how at last I watched, thinking the dawn
Was near to make me glad.

"I wait to do Thy will.
I seek no selfish end. I want Thy strength
To follow and uphold, until at length
The power to do is still,

"But wait I cannot, Lord;
For thought and soul and will all burn to do,
And folded hands seem mockery. Even through
My pain let me be heard."

And then the answer fell,
Faintly, yet clear: "Oh, troubled heart, be still,
And know thy work is but to wait my will
Till thou art sure 'tis well.

"Poor eager heart and brain,
Put by all longings, and let patience still
And faith and quietness thy spirit fill,
Taking away thy pain."

And so I wait to-day,
And every day, praying that love divine
To dwell within and evermore be mine,
My comfort and sure stay.

And as I wait 'tis here!
Saviour and Lord, on weary heart and brain
Falls soft the touch of healing, till all pain
Ends because Thou art near;

Thy love is mine; and now
Abide with me, my Lord, and I will wait
Patient and standing still without the gate.
To Thy sweet will I bow.

—*Christian Union.*

## THE NUN OF JONARRE.

The language of the second commandment, "showing mercy to the thousands of them that love me," etc., is read by eminent scholars, "showing mercy unto the *thousandth generation* of them that love me." As in the instance of Abraham and his posterity, that promise of long earthly blessing on parental piety has often been seen fulfilled.

One of the dukes of Montpensier had a daughter named Charlotte, whom he obliged to enter a nunnery at the early age of thirteen. This sacrifice of her fresh young life was against her mother's wishes, and against her own. But her mother's pure and godly influence and faithful lessons had taught her a submissive Christian spirit rather than the spirit of rebellion, and in time she became more reconciled to the cold and constrained religious life marked out for her. She practised dutifully and meekly all the austerities and requirements of her order, and was rapidly promoted. When still very young she was made Lady Abbess of the Convent of Jonarre, in Normandy. Years rolled on, and as the Protestant Reformation spread, some of the Protestant books and tracts, in one quiet way and another, gained entrance to the convent. They were forbidden things, but their reading brought new light and joy to the gentle-hearted Charlotte of Bourbon. Situated as she was, she could only give thanks in secret, and teach to her nuns the blessed faith and truth that had come to her own soul. It was the same truth that she had heard from her now sainted mother, and the dear childhood instructions, so revived, confirmed her conviction that she was right. Henceforth she would rely on Christ alone. Before long a way to liberty and larger duty was divinely opened to her. The Huguenots in their memorable struggle in France gained some successes, and in the course of the war the convent of Jonarre was broken up, and the nuns were forced to flee. The Lady Abbess escaped in disguise to Heidelberg, and joined the cause of the reformers. Victorious Holland offered a safer refuge, and there she became the wife of William, Prince of Orange, and (by the marriage of one of her daughters in Germany) the great-grandmother of Sophia, Duchess of Brunswick.

Those who have well studied English history know that the present Queen of England is the head of "the House of Brunswick." She is the direct descendant of the pious nun of Jonarre.—*The Watchman.*

## THE FUTURE QUEEN OF SPAIN.

The Paris *Soir* gives a pleasing description of the Archduchess Christina. A slight, elegant figure, an agreeable fair face, dimpled cheeks, golden hair and tiny hands are among her external attractions. Her voice is silvery; she paints flowers like an artist; is an accomplished musician, and has been always a docile pupil to her professors, though she is endowed with rare independence of character, and is fearlessly frank in her speech. At Munden, where she usually spends the summer months, she applies herself to wood carving under a skilled artist. She bestows annually on poor children much clothing, which she makes herself. She preserves an affectionate regard for her former governesses, and when they come to see her runs to procure cushions and footstools for them, and is always glad of opportunities to visit them at their houses. Her attachment to all of her old servants is deeply rooted. If a professor compliments her on her progress in any art she is as pleased as a little child who has been praised for being good. The Archduchess is unable to dissimulate antipathy or to conceal a preference. She was particularly fond of her uncle, the Archduke Francis Charles, father of the Emperor, who called her his little Christa, and two years ago helped her to collect postage stamps for a poor lady in Munich, who was in return for a million offered an expensive piano by a rich Englishman. When she was nominated abbess of a convent at Prague by the Emperor she shed many tears, and was only comforted when it was explained that she was not bound to take the veil or to remain unmarried. The opposition in Spain to the Austrian match is taking serious proportions. The Liberals there want a Belgian Princess with a rich dowry. The Archduchess is charged with loving only Germans. Queen Isabella, it is finally decided, is to go to the wedding. The Ministers in this matter stood out against the King, who, for pecuniary motives, is led to conciliate his mother.

# Useful Hints and Recipes.

HAM BALLS.—Mince very fine cold, cooked ham (that which has been boiled is best, although fried ham will answer, if not salt), add an egg for each person; stir in a little flour, and make into balls. Dip into egg, and then into grated bread, and fry until of a nice brown.

KEEPING BUTTER.—California dairymen are said to keep butter over a period of low prices and hot weather by simply sealing it up in tin cans—usually holding forty pounds—and sinking them to the bottom of cold streams. The April product comes out in good order in October, and keeps fresh during the winter months.

DIFFERENT WAYS OF COOKING FISH.—When fish is deficient in flavor a little vinegar or red wine and some sweet herbs and spices cooked with it greatly improve it. Large fish should be put over the fire in cold water, and small ones in boiling water; both are done when the fins pull out readily, and both should be left in the water in which they are boiled until needed for use. Boiled fish is the least economical; baked and broiled fish retain nearly all their nutritive elements; fried fish retains all, besides gaining more from the addition of batter; chowder is the most economical method of cooking fish, because all its nutriment and substance are retained while the size of the dish is augmented by the addition of vegetables and crackers. A brown fish stew called *matelotte* is an excellent dish; the fish is first fried, and then stewed with water and small onions or mushrooms; sometimes a little red wine is cooked with it.—*Juliet Corson in Christian Union.*

## Miscellaneous.

### THE ROSE OF WARNING.

A GERMAN LEGEND.

In a beautiful Swiss valley
Stood a cloister, long ago,
By a stream that musically
Wandered down the Alpine snow;
Round its walls a garden grew
With still pathways winding through;
Holy brothers dwelt there, praying,
Musing, guiding, hearts up-staying.

And they tell us that whenever
The cold-handed conqueror, Death
Called a brother's spirit, never
Failed this token of last breath—
As the midnight call to prayer,
On the fated brother's chair
Lay a snow-white Rose of Warning:
He must die at break of morning.

In his cell, then, uncomplaining,
He awaited his last hour,
Gazing still, while life was waning,
Prayerful, on the warning flower
Hung upon the sacred wood,
As once He whose gracious blood
From His pierced heart flows forever,
Love's divine, unfailing river.

Once, alas! the Rose of Warning
Chose a youth. 'Twas hard to die
When upon the world life's morning
Had just opened her young eye.
Hastily and stealthily,
Ere the others enter, he
Laid the flower to warn another—
An old, weary, waiting brother.

But upon the early morrow
O'er the lowly cloister wall
Rose a long loud wail of sorrow;
There were two for burial!
The old man, in happy rest,
With his hands upon his breast;
But the youth, all pale, distorted—
Who could guess how he departed?

And the Rose upon its bosom
Wore a fearful stain of blood!
Never more the snow-white blossom
Warned the sorrowing brotherhood.
Vainly they, at midnight bell,
Watched for that sad miracle;
For with blood was it polluted,
And for service pure unsuited.

And the brothers, broken-hearted,
Died in sorrow, one by one;
And the cloister stood deserted
And decaying, till the sun
Could not find it.—There, they say,
Grow white roses to this day;
But a stain of blood weaves through them,
For the murder curse clings to them.

—*Harper's Magazine.*

### THE TYROLESE.

Like all mountaineers, the Tyrolese are fond of their home, and when they go abroad they take with them their patriotism, their picturesque garb and their peculiar national songs, which may be known everywhere by the peculiar refrain known as the "yodel." We need hardly say that they are great mountain climbers and great hunters. As the Indian with us shows his scalps as trophies of war, so does the Tyrolese hunter display on his national hat a sort of plume made from beards of the chamois or the feathers of the rare mountain birds that his unerring ball has brought to his feet.

The poetry of the Tyrolese lies in their hats. Of a dozen of them no two will be alike. They are made of dark green felt, with a broad, slouchy brim, and this latter is made to bear a world of ornament, depending on the taste and whim or opportunity of the possessor. The first trimming is a loose colored band, hanging down behind and bearing a couple of silver-gilt tassels. In front will be a pompous bunch of cock's feathers, unless he has killed nobler game of the lofty forests. Then come the Alpine flowers, crowned by the Edelweiss from the barren heights. From hat to shoe is from poetry to prose, for the latter is clumsy and made as heavy as lead by a multiplicity of nails that fairly hide the sole and seem to form a sort of platform on which the shoe itself rests.

He who enters these retired haunts of the Tyrol must make up his mind to leave civilization behind him, and take his last look at the newspapers for some time. He must either take a light pack or a guide who can carry a heavy one; and it is wonderful what weight the Tyrolese will carry on their backs for days for a mere song. He must bid adieu to hotels with modern conveniences, to fashionable waiters and bills of fare, for the latter is not very extensive and is borne on the lips of a fleet and attentive Tyrolese waiting-maid, who is generally the daughter of the innkeeper. In this way alone can the tourist reach the secluded valley in which is hidden the Lake of Bipurg, which is more romantic than its name.

There is not much, indeed, to be said in favor of the Tyrolese names for their natural wonders. The Swiss are generally poetical with theirs; the Tyrolese, on the contrary, prosy to repulsiveness. Think of such names as Dead Hole, Dead Woman, Dead Man, Sling Brook, Sulphur Hole, Stinking Ditch, Horse's Back, Sheep's Head and so on! That German philosopher who wrote the "Æsthetics of the Ugly" might here find a prolific subject for his pen.—*National Repository.*

To make macaroni tender, put it in cold water and bring it to a boil. It will then be much more tender than if put into hot water or stewed in milk.

The yolk of eggs binds the crust much better than the whites. Apply it to the edges with a brush.

Old potatoes may be freshened up by plunging them into cold water before cooking them.

### NORDENSKJOLD'S DISCOVERIES.

The discoveries of Professor Nordenskjold in the Arctic regions are full of interest from a geographical and commercial point of view. The explorer, in a recent letter states that the coast of Siberia west of the Lena River is a vast, treeless plain. There are no islands to prevent the wind from driving the ice floes down upon the shores, and the points where rivers empty into the Polar Ocean, and with their warmer currents maintaining open spaces, are separated usually by enormous distances.

For several hundred miles in the vicinity of the Lena, however, there are several great rivers, and a chain of islands acts as a barrier to the ice. Toward Behring Strait the frozen floes crowd closer to the shore, and are liable in the autumn and winter to bar the way to shipping.

The most important of Professor Nordenskjold's discoveries from a scientific standpoint, is that of a group of islands off the Siberian coast.

These islands, the New Siberian, open the book of the history of the world at a new place.

The ground there is strewed with wonderful fossils. Whole hills are covered with the bones of the mammoth, rhinoceros, horses, uri, bison, oxen, sheep, etc. The sea washes up ivory upon the shores. In this group is possibly to be found the solution of the question of the ancestry of the Indian elephant and important facts with regard to the vertebrates which existed at the time of man's first appearance on the earth.

How came horses and sheep in a region now locked in the fetters of an eternal winter, uninhabited by man, not now supporting animal life in any form, and almost impossible of access?

Professor Nordenskjold was unable to solve the question himself, and he suggests that it is of the utmost importance to science to send a light draught steel steamer to those islands for a thorough exploration.

The natives seen along the coast belong to a hardy, jovial race, dressing in furs, keen at barter, but ignorant of the value of money. They live in double tents, and expose themselves to very low temperatures with little clothing.

### A CHINESE HOTEL.

Hotels vary in China, and one or two in Manchuria had a spacious dignity about them and rooms that were bright and fairly kept; and some are worse than that we entered now, for we were on a high road where foreigners are becoming frequent. At the upper end there was a small building for superior guests. It was divided into three compartments with earthen floors; the eating den had a broken table and a broken chair; the other two were for sleeping, and a lamp cast a dim light into the darkness—a tiny wick that floated in a sea of oil in an iron saucer crested with the dirt of centuries. A meal under such circumstances was not exhilarating. The beef we had carried with us was so manipulated in the cooking that it looked exactly like a dish of caterpillars; there was egg-plant stewed in pork broth—but pigs and dogs are the scavengers of China; there was seasoning of sea slugs (at three shillings a pound) and of other condiments that were spread at an open window in reach of the cook's brawny arm; there were messes in bowls, balls of soft cakes like putty from a glazier's shop, and there was musty rice. The trusty Li changed the uneaten courses with evident concern, and at last carried in triumph hot water for the tea; but against the bowls which he suggested for teacups, lip, nose and stomach revolted, and we withdrew to bed, cold and supperless, like naughty children. A mattress was stretched upon the hollow brick counter which serves as a bedstead, and underneath which we forbade the usual fire, afraid of what the heat might bring forth. We shivered through the early hours of the night with our feet to the bare repulsive wall and our head to the passage. In the dull light it seemed as if hideous things crept along the ceiling, shining things rested on the walls, and crawling things gnawed among the paper and straw on the floor; fingers were thrust through the paper panes of the little lattice-window, and probably eyes peeped in, and the rush of chill air was welcome because it was pure; and as we dozed and watched the mules munched outside, and the carters talked and the querulous song of some gayer spirit rose above the other voices. There was a patter of little feet, a squeak, a rat, more rats: "They sometimes fall down through the thin ceiling," a friend had said. We could stand it no longer. The "Hall of Ten Thousand Felicities" had become to us a "Temple of Horrors;" and in the third watch of the night we had taken to the road once more, and saw, below the frosty stars, the lamps of other carts as they sparkled over the plain.—*Good Words.*

### AN ANCIENT FLEMISH FANE.

In the old Flemish town of Oudenard, an edifice remarkable for its style and its antiquity, the Church of Notre Dame de Pamele, is now being restored. This building was erected by Arnold IV of Oudenard, created in 1225 first Baron de Pamele by the Countess Joan, whose councilor he was. He built it on his return from the crusades on the site of an old chapel dedicated to the Virgin. An inscription mentions the date of the commencement of the building, the 4th of the ides of March, 1234, and the name of the architect Arnoulphe De Binche. It was concluded in 1238. The Church of Pamele, unique of its kind in Belgium, is most interesting for the study of the early period of Gothic art. Built in the form of a Latin cross, it is 155 feet long and 56 feet wide, and of equal height under the central nave. The transept is 100 feet long. At the intersection of the arms of the cross rises an octagonal tower with a pyramidal roof. The choir, with a pentagonal apside, is surrounded with numerous bays, and a triforium of majestic simplicity completes the gem of architecture on the eastern side. The transepts, and especially the nave, although constructed nearly at the same period as the choir, are less graceful in detail, but have similar grandeur on the whole. Notre Dame de Pamele, so interesting on many accounts, had suffered great injuries. Time and the Scheldt, close to it, had exercised their ravages on it. Already, a century ago, it was considered in so bad a state that its restoration was looked upon as useless or even impossible. Then it was daubed over inside with plaster, its beautiful columns were transformed into hideous square pillars, its pointed windows were changed into circular ones, and an enormous cornice destroyed the light, elevated aspect of the building. The triforium and the windows were partially stopped up, the roof modified, and whitewash appeared everywhere. In short, the monument so thoroughly lost its original character that Schayes was deceived, and took the pillars and circular windows of the choir for authentic.

At present, opinion has changed, and the restoration and consolidation of the church is not considered impossible, and the work has been going on for a year with great activity. It has been confided to M. Van Assche, who understands restoration in its true sense. Full of respect for the work of his predecessor of the thirteenth century, he is endeavoring to re-establish it such as it left the hands of Arnoulphe De Binche. The choir has already resumed its primitive aspect, and the rest of the church is progressing rapidly in the same direction.—*Galignani's Messenger.*

### SMALL INSECTS.

Lewenhoeck tells of an insect seen with a microscope, of which 27,000,000 would only equal a mite. Insects of various kinds may be seen in the cavities of a common grain of sand. Mold is a forest of beautiful trees, with the branches, leaves, flowers and fruit. Butterflies are fully feathered. Hairs are hollow tubes. The surface of our bodies is covered with scales like fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a single scale covers five hundred pores. Through these narrow openings the sweat forces itself out like water through a sieve. The mites make five hundred steps a second. Each drop of stagnant water contains a world of animated beings, swimming with as much liberty as a whale in the sea. Each leaf has a colony of insects grazing on it, like oxen in a meadow.

## Selections.

Love those who advise you, but not those who flatter you.

A modest youth may become a confident man, though never an impudent one.

If we believingly refer our cause to God, He will kindly undertake and work our deliverance.

We have one thing, and only one, to do here on earth—to win the character of heaven before we die.—*F. W. Robertson.*

Of all the agonies in life, that which is most poignant and harrowing—that which for the time annihilates reason, and leaves our whole organization one lacerated, mangled heart—is the conviction that we have been deceived where we placed all the trust of love. —*Auerbach.*

If you long to bring forth all the fruit of the Spirit, strike your roots deep and wide in private prayer. That faith and support, that strength and grace, which you seek of God in secret, that they may be exercised in the hour of need, God will in that hour give you before men.

There are hundreds of men whose lives may be regarded as failures because they did not properly estimate the moments as they passed. Many openings were before them, but they were not fitted for them as they might have been if they had attended to the spare moments.

An instant decides the life of man and his whole fate; and after lengthened thought the resolve is only the act of a moment; it is the man of sense that seizes on the right thing to be done; it is ever dangerous to linger in your selection of this and that, and so by your hesitations get confused.—*Goethe.*

The joy resulting from the diffusions of blessings to all around us is the purest and sublimest that can ever enter the human mind, and can be conceived only by those who have experienced it. Next to the consolations of divine grace, it is the most sovereign balm to the miseries of life, both in him who is the object of it and in him who exercises it.—*Bishop Porteus.*

Of all the myths of the fairy age, of its many legends and enchantments, true love seems to be the one great charm which has come down to us unchanged by time, untouched by steam engines, and unexplained by science. True love is true love by whatever signs and language it is spoken—as long as hearts beat, as long as life exists, in whatever age, iron or golden, we must seek it.—*Miss Thackeray.*

It is a little thing to speak a phrase
Of common comfort, which, by daily use,
Has almost lost its sense; yet on the ear
Of him who thought to die unmourned 'twill fall
Like choicest music, fill the glazing eye
With gentle tears, relax the knotted hand
To know the bonds of fellowship again.
—*Talfourd.*

## Science and Art.

NEW COMMERCIAL DANGER.—With reference to the copying process now so much in vogue, it is pointed out that if suitable black ink is discovered it will be comparatively an easy matter for a fraudulent clerk to transfer his employer's signature to valuable documents with absolute accuracy, and on a point of law it is doubtful whether he could be prosecuted for forgery.

STATION INDICATOR FOR RAILWAY CARRIAGES.—Mr. F. M. Rogers, of Mooorgate Station buildings, London, has patented an arrangement by which passengers may know with certainty the station a train is about to enter. In each compartment there is a dial resembling the face of a clock, upon which is painted the names of the stations on the route. A hand or pointer connected with an electrical arrangement is caused to move round the dial when a current passes through the instrument. Upon the under side of the step-board of the first carriage composing the train is pivoted a small arm connected with a battery or other source of electricity, and as the train enters the station this arm strikes against a peg inserted under the edge of the platform. The arm is thus pressed back, and a current is sent through the wire and indicators, causing the pointers to show the station reached. The arrangement described is adapted for the metropolitan lines, where the carriages are permanently coupled and constantly travel the same road. Where carriages are separated, and for long journeys, a modification is necessary.

COSTLY BUILDING MATERIAL.—A Roman letter-writer says: "Two striking instances of the wanton destruction of works of art after the fall of the Empire have been obtained in the last days. A few yards from the so-called Temple of Minerva Medica, a wall was discovered, built with statues. Seven have already been put together. Not far from the same place we are exploring a foundation wall, eight feet square, built with the same materials. The upper strata contain slabs of marble, stripped from pavements and from walls, steps, lintels, thresholds, etc. The middle strata contain columns, pedestals, capitals, all split into fragments. Finally, at the bottom of the wall, statues begin to appear, of exquisite workmanship, together with busts, Hermæ, bas-reliefs, etc. The stratification of these marbles shows that at the time when the foundation wall was being constructed there was in the neighborhood a shrine, a temple, a fountain or some such monument in good preservation and profusely ornamented. The masons first took advantage of whatever was movable without difficulty, and accordingly we find the statues at the bottom of the trench. Then they put their hands on what was half-movable, and that is the reason why columns, capitals, etc., are found in the middle strata. A further want of materials obliged them to attack at last the building itself, its steps, thresholds, etc."

## Personal.

The Countess Montijo, mother of ex-Empress Eugenie is dead.

The Austrian Archduchess Maria Christina, asked that the money appropriated for bull-fights and other entertainments in celebration of her marriage with Alfonso, King of Spain, should be given to the sufferers from the inundations in Murcia.

M. Louis Blanc is said to be so small a man that, when sitting at his desk in the Chamber of Deputies, merely his head is visible. His voice is also very weak, and this fact, together with his small stature, has won him among many, the name of "The microscopic orator." He talks as though he were writing a book or addressing somebody from the tribune.

General Grant's Japanese attendant, Sknichi Yanada, who served him as interpreter in the Mikado's empire, and who still accompanies him, takes copious notes in Japanese of all that is going on at the receptions. He says that General Grant was the first American who was ever permitted to shake hands with the Emperor of Japan.

## Books and Periodicals.

THE LIFE AND TRAVELS OF GENERAL GRANT. By Hon. J. T. Headley, author of "Napoleon and His Marshals," "Washington and His Generals," "Sherman and His Campaigns," "Farragut and Our Naval Commanders," "Sacred Mountains," "Achievements of Stanley, etc., etc." Profusely illustrated. Published by Hubbard Bros., Phila., Pa.; Springfield, Mass.; Chicago, Ill; Cincinnati, Ohio; Thomas Brothers, Emporia, Kansas; A. L. Bancroft & Co., San Francisco, Cal.; W. H. Thompson & Co., Boston, Mass. 1879. Pp. 850.

This book gives us two volumes in one. The first part is taken up with the life of General Grant from his boyhood, and on through his military career up to the close of his second presidential term. The second gives an account of his noted trip around the world. The author is a popular writer, and the volume is issued in good form.

ART IN THE NURSERY.—Price 50 cents. Boston: D. Lothrop & Co., Publishers. With its attractive covers, illuminated after the "Walter Crane" style, *Art in the Nursery* comes just in time to meet a growing demand among the children, who, in their way, are quite as eager for "decorative art" as their elders. Nor does the inviting little volume—long and narrow, "just like papa's sketch-book"—hold out any delusive hopes to the would-be little artists. The twelve pictures intended for slate drawing are as true to anatomy and perspective as they are irresistibly comical, and from "Pussy's Dancing Lesson," to the hedgehog's novel device of carring home his apple, the book is replete with fun and frolic—for the children.

OLD DAVID'S LASSIE, OR LOST AND FOUND. By Gretchen. New York: Robert Carter & Brothers, 530 Broadway. Pp. 128.

We have read this little volume with much interest. It is well adapted to instruct the youth, in whose interest it has been specially written; and unfolds to them, in an attractive and practical form, the various ways in which they may make themselves useful to others, and, at the same time, add to their own pleasure and happiness. F.

MAMMA'S BIBLE STORIES FOR HER LITTLE BOYS AND GIRLS. By the author of "Fanny and her Mamma." New York: Robert Carter & Brothers, No. 530 Broadway. 1880. Pp. 190.

SEQUEL TO MAMMA'S BIBLE STORIES. Chiefly in words not exceeding two syllables. By the author of "Mamma's Bible Stories," "Fanny and her Mamma," etc. New York: Robert Carter & Brothers, 530 Broadway. 1880. Pp. 220.

As their titles indicate, these two volumes are prepared for the use of smaller children. They both contain Bible stories told in simple language such as can be understood by very young persons. Each of them embraces two parts. The first part, in both cases, contains stories from the Old Testament; and the second, from the New Testament. With these works in hand, it will be very easy for mothers to interest and instruct their children, in the history of those, whose lives God has left on record for our instruction and benefit, as well as in other prominent events, recorded in the sacred Scriptures. They contain also quite a number of well executed illustrations. F.

PEBBLES FROM THE BROOK. Sermons to children. By Rev. Richard Newton, D. D., author of the "Jewel Case," "Wonder Case," etc. New York: Robert Carter & Brothers, 530 Broadway, 1880. Pp. 312. Price $1.25.

The author of the above work has acquired quite a reputation for his interest in children, and his successful efforts in providing them with suitable instruction. If we mistake not, it was he, who inaugurated the custom, which was observed in many of the churches in this city some years ago, of preaching a sermon once a month addressed especially to young children. The custom was a good one, and it were desirable to have it still continued. The sermons contained in the present volume are such as were preached on such occasions. They are written in a very simple style, and abound in anecdotes illustrative of important Christian truths, which it is desirable to have impressed on the minds of the young. F.

WAS I RIGHT? By Mrs. O. F. Walton, author of "Christie's Old Organ," "Peep Behind the Scenes," "Saved at Sea," etc. New York: Robert Carter & Brothers, 530 Broadway. 1880. Pp. 362. Price $1.25.

A highly interesting and truly instructive work. The hero of the story is a young lady, of strictly correct Christian principles, who firmly refused to link her fortunes with one, who, though the son of a clergyman, and educated for the ministry, had embraced infidel principles and given up the profession marked out for him. After spending several years in a useful way and making a tour with some friends to the holy land, she became the wife of one who has proved himself a true servant of our Divine Lord, and become eminent for his labors in advancing the interests of science, as well as promoting the welfare of the human race. F.

LITTELL'S LIVING AGE. No. 1850.—Nov. 29th, 1879. Contents: Pascal and his Editors, *Quarterly Review;* A Doubting Heart. By Miss Keary, author of "Castle Daly," "Oldbury, etc. Conclusion, *Advance Sheets;* History and Politics. By Professor Seeley, *Macmillan's Magazine;* He that will not when he may. By Mrs. Oliphant. Part III., *Advance Sheets;* A Mathematician's View of the Theory of Evolution, *Macmillan's Magazine;* The Criminal Code of the Jews. Part II., *Pall Mall Gazette;* Poetry. Published every Saturday by Littell & Co., Boston.

WIDE AWAKE for December opens with Sammy Sealskin's Enemy, by Rev. Edward A. Rand. Mrs. Celia Thaxter gives the story of Bergetta's Misfortunes, illustrated by J. G. Francis. A very interesting paper is the one written at Cambridge by Miss Harris, about "The New Chinese Professor at Harvard," giving portraits of the Mandarin teacher, and his two sons. No. XII. of Mr. Benjamin's American Art Series is about David Neal, and two fine engravings are given, one a full page, of Mary Stuart's first meeting with Rizzio. There is a charming Southern story by Mrs. Mollie Moore Davis, "Why Mammy Delphy named her baby Grief;" illustrated by Mary Halleck Foote. The three Serials are concluded; and after that considerable space is devoted to Sewing Schools, especially to "Sewing in the Boston Public Schools." "A Model Sewing School," by Mrs. Lillie, is written from the English point of view. There are several beautiful poems in the number, many of them illustrated, viz., "Fairies—or, Fireflies," by Mrs. S. M. B. Piatt; "Little Grandmother," by Anna F. Burnham; "The Dancing Spiders," by Mrs. Denton; "Shopping," by Laura Ledyard, etc., etc. Palmer Cox gives one of his fine animal pictures, and there are Puzzles, and Letters for little folks, and a piece of Christmas music. Only $2.00 a year.

Ella Farman, Editor. D. Lothrop & Co., publishers, Boston.

SCRIBNER'S MONTHLY for December is a fine number. The contents are: I. The Capitol of New York. Montgomery Schuyler. II. Brother Antonio, Elizabeth Akers Allen. III. Two Visits to Victor Hugo, Hjalmar Hjorth Boyesen. IV. Poems, by American Women. V. The Johns Hopkins University, Sophie B. Herrick. VI. Confidence, Chapters IX–X., Henry James, Jr. VII. Coffee Culture in Brazil, Herbert H. Smith. VIII. Success with Small Fruits, II. Strawberries for Home and Market. E. P. Roe. IX. The Grandissimes, Chapters VII–XIII., George W. Cable. X. Waiting for Winter, Henry A. Beers. XI. Bayard Taylor, His Poetry and Literary Career, (Conclusion), Edmund Clarence Stedman. XII. Under High Pressure, Charles Barnard. XIII. Nature and the Poets, John Burroughs. XIV. Oddities of Paris, J. D. Osborne. XV. Topics of the Time. XVI. Home and Society. XVII. Culture and Progress. XVIII. The World's Work. XIX. Bric-à-Brac. Many of these papers are profusely and beautifully illustrated.

# The Messenger.

REV. P. S. DAVIS. D. D, EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. T. J. BARKLEY,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, DECEMBER 3, 1879.


## METHODIST CHURCH EXTENSION.

Last week, we spoke of the enthusiasm with which the Methodist Episcopal Church set to work to raise $150,000 for Church Extension. This is only one of the many annual collections our Methodist brethren take up, and it is looked for as a matter of course. The money raised for this given purpose from year to year is not even applied to aid established churches which may be in financial distress, but to building new ones along the frontiers, or wherever there may be people who need a place of worship, and have not the means to erect one. If old churches need help, they apply for it to what is called the "Relief Fund," which is entirely distinct.

"The Church Extension Annual," and the accompanying documents which the Corresponding Secretary, Dr. Kynett, courteously gave us, are worthy of examination. The "Church Extension Society" was organized by direction of the General Conference, in 1864, and the legal corporation was effected in March, 1865. The first money was received by the treasurer in October of the same year, and the first appropriation was made in the spring of 1866."

"During the thirteen years of active work that have followed," continues the report, "we have collected and disbursed $1,245,179,51, of which $303,411,23 belong to our Loan Fund, from which churches were aided only by Loans. Of this Loan Fund $121,951,65 have been returned to the treasury, and reloaned to other churches. The Board has aided in all 2,396 churches; of these, 1,827 received only donations; 270 received nothing but loans; and 299 received both donations and loans. The total number of Methodist Episcopal churches in the United States is in round numbers 16,500, of which 6,500 have been built in thirteen years, so that one in seven of the whole number of our churches has received aid from our Board; and more than one-third of all the increase since our work begun." These statements show the extent of the work, and what it is accomplishing for the enlargement of the Methodist Church. And with the organization thoroughly effected, and the people trained to giving, there is no telling its growth in the future. The society is still in its childhood.

One feature of the report that strikes us very forcibly, is a map, containing outlines of all the States and Territories of the nation. This map is dotted all over with red crosses to show the localities of the churches aided during the past year, and their indications are quite a study. There are 280 of these crosses. One is planted on the northern coast of Maine; two in southern California; one in Nevada; one near the Pacific in Oregon; two in Washington Territory; two in Utah; two in New Mexico; three in Colorado. And then from Wisconsin and Minnesota down through Iowa, Nebraska, Kansas and Texas, they are studded so thick, that they remind one of the van of an army behind their pickets, while away back to the Atlantic, and especially in the Southern States, they show how completely the land is being possessed. Yet only new mission churches are marked.

Another thing in the operations of our Methodist brethren that impresses us, is, that they have established in connection with their work, a sort of Bureau of Architecture. Dr. Kynett has given us a "New Catalogue of Lithographic Plans for Churches." They build so many that they are justified in making this a specialty, and they are doing their work well. The styles are beautiful, ranging from the modest rustic building, with a "little cote to hold the bell," up to the more ambitious house of God, with its heaven-pointing spire. These plans, with full specifications, they furnish to other people, so that what an architect could not prepare for less than $50, can now be had for $5. We would call the attention of our ministers and congregations to this fact, and should our Board wish $50 worth of plans, they can get them for $40. It might be well for those, anywhere, who expect to build, to apply to the Church Extension Rooms, 1026 Arch St., for a catalogue.

Still another feature of the "Church Extension Annual," now before us, is the statement of what other denominations are doing. Extracts from the reports of the Wesleyans, of Great Britain, and of the Congregationalists and Presbyterians of this country, are given to stimulate their own people to greater activity. The courteous Secretary offered to report what our Church has done, if the facts are given early next month, but we would be almost ashamed of the statement. Some things are very humiliating.

We can only add now, that something of a lesson should be learned from what we have written. Our people, as a class, are not poorer than the Methodists. Our sister Church may have more wealth in cities than we have, and their growth, and our stand-still has a sad history for us, but our communicants in Eastern Pennsylvania could buy them out and have money left. Will not our pastors try to do more in developing the resources of our people, and turning things to account systematically for the upbuilding of the kingdom of God?

## THE PEACE COMMISSION.

The Peace Commission, to which all have been looking forward with interest, and many with great hope, met at Harrisburg on the 26th inst., at the appointed hour. Twenty out of the twenty-four Commissioners were present, the two elders from Pittsburg Synod being absent at the time of the organization. Dr. Weiser was elected President. Thanksgiving services were held on Thursday in Salem Reformed Church, Dr. Weiser preaching the sermon. Up to the hour of going to press we have no authentic information in regard to the proceedings, except that the Commission has agreed to hold its sessions with closed doors, at least until some definite line of action has been determined upon. We think this is wise.

## SOME QUESTIONS OF ORDER.

A worthy minister of some standing and experience in the Church has requested us to answer, through the columns of the "MESSENGER," three questions, which he propounds, relating to points of Church order. We cheerfully give our views in regard to them, claiming for them, however, no more weight or force, than their readily apprehended correctness will secure for them. They shall be considered in the order in which they are proposed.

1. "Must a call be *read* in open Classis, before action? Or may Classis confirm a call without being read, if that body is satisfied (e. g. in its absence, and the absence of him whom it calls), from verbal statements, in regard to its contents?"

Strict order requires, that the call be present and read in open Classis, before it can be acted on. If the person whom it calls is not present to signify personally his acceptance, a written acceptance from him must also be at hand and read before Classis. In any other circumstances, orderly proceedings in the case cannot be had. When documents are in existence, which belong to a specific case, no verbal statement from any one as to their contents can be received. The documents themselves must be produced.

2. "Can a congregation, by Charter or Constitution or action of Consistory, refuse the votes of female communicants in good standing? In other words, can it at elections allow only *male* voters and refuse *female* voters?"

Where a charter or constitution, regularly adopted by a congregation, exists and is in force, its provisions must be followed. If by express provision of such charter or constitution, the right to vote is limited to males, none but males in that case are qualified to vote. If no such express limitation exists, or in the absence of a charter or constitution, then what has been the uniform custom or practice of the congregation in the case, is the law in force, and must be observed, until it be changed in a legitimate way, by the adoption of a charter, or constitution, where none exists, or by an amendment of the charter or constitution, when such an instrument is in force. A uniform and long continued custom carries in it the force of law.

3. "Can a Joint Consistory separate the salary specified in a call into parts, and in the call assign these sums to the different congregations of said charge, so, that in case one congregation does not pay and the rest do, the pastor cannot hold the Joint Consistory for the balance, but only the *congregational* consistory?"

A call, when coming from a charge composed of more than one congregation, must be made out by the Joint Consistory as such. In that call the Joint Consistory is to be regarded as a unit. It may, for its own convenience, specify in the call, the proportion of the salary promised the pastor, it expects each congregation to raise. If, however, it does this in such form as to make the responsibility for the payment of the salary hold between the pastor and the individual congregations as such for their proportion of it, the legitimacy and consequent regularity of the call is thereby vitiated, and no call should, in such form, be confirmed by Classis. It is to the Joint Consistory as such, from which the call comes, that the pastor is to look for the fulfillment of its part of the contract. It is its duty to see to it, that each congregation represented in the Joint Consistory comes up to the pecuniary obligation it has assumed. It would not only be improper, but absolutely wrong, to impose this duty upon the pastor. He holds the Joint Consistory as such, and not the individual congregations, responsible for the fulfillment of the contract entered into between them. No right-minded people also, will desire or expect any other arrangement to hold between them and their pastor, in regard to the payment of his salary.

For the positions presented in the several answers to the foregoing questions, special reasons could be assigned were it necessary and did our space allow. Their correctness, however, will readily appear to the common sense judgment of every intelligent and right-minded person. F.

## THE GUARDIAN.

The December number of this monthly furnishes its readers with an interesting variety. It opens with a series of Editorial notes, which possess more than usual attraction. Then follows an article from the editor, "In Memory of the Sainted Dead." A page is occupied with a poem, entitled: "The Family Brawl," which, whilst it may afford amusement to its readers, will serve to teach an important lesson in reference to family brawls. "Over Land and Sea," contains a continuation of the interesting series of articles under this general heading, by Edwin A. Gernant. The present one treats of "Germany's Higher Education." After a few brief selections, the Sunday-School Department opens with an announcement in reference to the Scripture Lessons for the incoming year, followed with a few short selections. The Scripture Lessons, with their questions and comments, then occupy their usual place. These also are interspersed with several appropriate selected articles. The general title page, with an index of the volume for the year, closes the number.

The *Guardian* with the next number, will open a new volume, and thus enter upon its thirty-first year. It has won for itself a fair reputation amongst its numerous friends. This, it is expected, it will fully sustain in the future, and it is hoped, also, that the number of its patrons and friends will be greatly enlarged. As an inducement to others to subscribe for it, as well as for present subscribers to continue, its publishers have reduced the price of subscription to $1.25 per year for a single copy, and $1.00 per year for each copy, when five or more copies are sent to one address. As it will continue to contain the Scripture Lessons for Sunday-Schools, with Comments upon them, together with its usual variety in the literary department, it is hoped its number of subscribers will be greatly increased. Let all its friends exert themselves in its behalf, and none need fear as to the result. Address "Reformed Church Publication Board, 907 Arch Street, Philadelphia." F.

## THE MESSENGER IN MARYLAND.

Our General Agent, H. K. Binkley, has been operating in Washington county, Md., for some weeks past in behalf of the "MESSENGER," with encouraging success. He has returned twenty new subscribers from Cavetown charge, and sixteen from the Hagerstown charge. Prior to his commencing his labors in Washington county, he spent a few days in the charge of Rev. A. Shulenberger, Frederick Co., and returned seven new subscribers from this small charge. He is at present engaged in canvassing the Keedysville and Boonsboro charges, and is making very encouraging returns. The precise result we expect to announce hereafter.

Rev. H. W. Hoffmeier, who has been canvassing for some time in the Valley of Virginia, has also sent in quite a number of new subscribers.

The result in these cases shows what can be done for the circulation of our papers, when energetic efforts are put forth. If these efforts were general, as they ought to be, our papers would soon be put on a paying basis, and, at the same time, accomplish the important purposes they are intended to subserve in the interests of religion, and for the growth and strength of the Church. F.

## A VISIT TO STRASBURG.

This village is situated ten miles north of Chambersburg, and contains about two hundred inhabitants. It lies at the foot of North Mountain, from which stretches one of the most beautiful and fertile tracts of the great Cumberland Valley. Here we spent the greater part of our childhood and youth; and now, after an absence of many years, we visit the familiar scenes and renew the friendships of former days.

The principal road leading through the village was once, and for many years, a very important highway. Over this road General Washington passed when on his way to quell the whiskey insurrection at Pittsburgh, and stopped at the hotel, which is now kept by a Mr. Zollinger. We will never forget the energetic manner and tearful emotion of an old farmer, when narrating to us, many years ago, what to him was the greatest event of his life. "When I was about nine years old," said he, "I went with my father to Strasburg. I didn't know exactly what was going on, but I saw some great-looking men ride up to the hotel. One of them especially attracted my attention; so I said to my father: 'Who is that big man there, on that big horse?' And he answered: 'My son, that is the great Washington; I must go and speak to him.' And he did; for my father was an officer in the Revolutionary war, and knew the General." This is strictly true; and this mountain village can boast of having once entertained the Father of his Country.

But, what is far better, this community is noted for the intelligence and Christian morality of its people. Here the school and the church are held in high honor. And if it is true that Washington once passed through the place, it is equally true that Dr. J. W. Nevin was born and reared in the neighborhood. This little community has furnished honored names, well known in the several spheres of Church, Literature and State.

The Reformed Church has had an existence here from a very early period in her history in this country. The congregation, we believe, has never been very large. The house of worship is owned jointly by the Reformed and Lutherans. Here we attended catechetical instruction, and entered the full communion of the church by confirmation. The Reformed congregation has had a checkered history for the last thirty years; at times almost extinct, then rallying again, refusing to die. And we fear this was owing, in part, to a lack of Classical direction and care. Now, however, there seem to be signs of new life—under the efficient and faithful pastorate of Rev. W. I. Stewart, to whose charge (St. Thomas) it belongs. There is a communicant membership of only about twenty-five, but these seem to be an earnest and happy family. It was our privilege to assist the pastor at the Holy Communion, November 23d. The day was bright, the church was well filled, and many communed who belonged to other churches, thus illustrating the spiritual unity of all God's people. All the services were well attended, and much interest was manifested throughout. Brother Stewart has much reason to be encouraged, if not by the prospect of rapid increase of membership, then at least by the affection of his people toward him, and by the universal respect in which he is held.

We also preached in Kieffer's Church in the afternoon, where Brother Stewart is doing a good work. May the Lord sustain him in his endeavors to rebuild the walls of Zion! Long will we remember our visit to his good people. K.

## MINUTES OF SYNOD.

The Minutes of the late annual sessions of the Synod of the Reformed Church in the United States were all in type the first week in October, except the annual report of the Treasurer of the Theological Seminary at Lancaster, Pa. The Stated Clerk, as directed by the Synod, was obliged to withhold them from the press until this report could be furnished, and incorporated in the Minutes. It was received only a few weeks ago. We make this statement to account for the delay in the appearance of the Minutes. The English edition will be ready for distribution in a few days, and the German edition will very soon follow it. F.

## DEATH OF REV. HENRY HOFFMAN.

"*The Spirit of Berks*," of Saturday last, published at Reading, Pa., announces the death of the Rev. Henry Hoffman, of Monroeville, Clarion county, Pa., as having taken place on Thursday morning last, in the 65th year of his age, The particulars of his death will doubtless be furnished for our columns. F.

# Notes and Quotes.

The *Princeton Review* has drifted so far from its old moorings, that a new *Quarterly* is to be started, on a purely denominational basis. It is to be published under the editorial management of Drs. A. A. Hodge, of Princeton, and C. A. Briggs, of New York.

Two letters from our missionary in Japan have just been received. They came by the same mail, owing to a change of time in the sailing of steamers. We call attention to one of them on our fifth page, the only place we could give it, owing to the late hour of its reception.

Dr. Van Oosterzee, of the University of Utrecht, Holland, seems to be appalled by the wave of infidelity that is passing over "Protestant Europe," and thinks the most famed country will not escape. Recently, he said with apparent despondency, "They have had it in Germany, and now we have it in Holland. They are beginning to get it in Scotland. In twenty years they will have it to the full, and all their theology will not save them."

Thanksgiving services were generally observed on last Thursday. Much comment is made upon the fact, that the celebrated Dr. W. H. Furness, preached by

invitation in the Jewish Synagogue, at Broad and Mt. Vernon Streets. But as Dr. Furness is a Unitarian, the stretch was not a very remarkable one. He does not acknowledge Christ as the revelation of the Father, and in this regard was in full accord with those, in whose temple he officiated. Speaking of Jesus, he said, "Not for anything preternatural in His nature do I honor Him."

### ANCIENT AND MODERN NAMES OF JAPAN.

It may be interesting to many of the readers of the Church papers to know the ancient and modern names of the country in which they are establishing their mission. I have gathered from my teacher, and history, the following information on the subject. It is surprising how many names this country has, but this is quite in keeping with the fanciful characteristics of the people who inhabit it. I cannot, therefore, expect to give all the fanciful names of the country found in Japanese literature, but only such as are most known.

First, it will be well to ascertain what names the *natives* had, and still have for their country, and secondly, what foreigners or Europeans called it.

The oldest historical annals written in the native language, with the aid of Chinese characters, are the *Kojoki* (the record of ancients) and the *Nihongi* (the record of Nihon). In these ancient histories, *Akitsu-shima* (dragon fly island), and *Yamato* (dragon-fly-place), are the names by which they spoke of their country. These names are supposed to have come from *Yamma nga taki* (dragon-fly waterfall), on account of its resemblance to this insect while flying. The plain below this water-fall was called *Akitsu no* (dragon-fly plain), and from this, the surrounding district in which the capital was situated took its name, and finally the whole empire took the name of the capital district—*Yamato*, or *Akitsu-shima*.

There were also mythological names, such as *Anokorojima* (island of the congealed drops), which fell from the jeweled falchion, or spear of Izanagi, the mythical god of the first pair, and also, *Togo Askiwara no nakatsu kani* (central fertile plain of sweet flag), but these names were not common.

There were other names non-mythological, *Oya-shima* (country of the eight great islands), and *Skiki-shima* (scattered islands); but *Akitsu-shima* and *Yamato*, especially the latter, were the well-known names of the country from the first known reign of the Emperor *Jimmu Yenno*, 660 B. C., down to the second half of the nineteenth century, and even today it is known by this name.

The present prevailing name, *Nippon* or *Nihon*, is of early Chinese origin, from what date I am unable to ascertain, but certainly from the thirteenth century on. *Nippon* or *Nihon* is derived from two Chinese words, *Nichi* or *Nitsu*, (sun or day) and *hon* or *pon* (root, origin, or source); hence, the word *Nippon* or *Nihon* meant sun-source, sunrise, or place whence the sun came, a very appropriate name, when we think of the country lying east of China. *Yamato* or *Akitsu-shima*, and *Nippon* or *Nihon*, were long used indiscriminately. There are also at present among the higher classes such names as *Kō-kohu* (the King's country), *Tei-kohu* (the Mikado's or Emperor's country), and *Shin-kohu* (God-land or divine-land).

The present European name, Japan, is a foreigner's corruption of late Chinese *Ji-puang* or Ji-pung. Among the natives to day we hear nothing but Nippon, and among the foreigners Japan.

Yours truly,
AMBROSE D. GRING.
YOKOHAMA, JAPAN, Oct. 11th, 1879.

### A BUSY MISSIONARY.

The Rev. J. Fuendeling, our missionary at San Francisco, writes: "Oh, how hard I have to labor, and how much there is to do of gospel work in the great city of San Francisco! Allow me to give you a short account of my duties:

On Sunday morning at 8 o'clock I proceed over hill and dale to the St. John's church, situate three miles distant from the parsonage of the First Reformed church, which I occupy. The St. John's school begins at 9 o'clock, and numbers over 200 scholars. At 9½ o'clock I hasten faster than street cars move on back, to open Sunday School at the First church, at 10 o'clock, scholars 150. You well know the difference between Sunday Schools in the East and California, and the manifold difficulties attending them out here! At 11 o'clock, regular service at the First church. At 1 o'clock, P. M., three baptisms at Grill's, in Virginia Place, about three miles distant. At 1½, burial of Mrs. Haub, near by. Burial service again at St. John's church, from thence to the Odd Fellows' Cemetery, about four miles. Back again the same distance, and at 5 o'clock, baptism at Seibel's. At 5½ o'clock, three baptisms at Keyser's near by; and at 6 o'clock, baptism at Hewitt's, about three miles away; and to close this one day's work, I hold service in St. John's church in the evening.

Thus I have to toil nearly every Sunday. During the week, I make sometimes twenty pastoral visits a day. I have four times catechization a week (two in the First and two in St. John's church). I hold the meetings of the Sunday School societies; also, from three to four other meetings take place a week.

Now again is approaching the holy season, Christmas, with its festivities and toilsome preparations for appropriate services in the two churches and Sunday Schools. The meetings and direction of the Female Societies for the good of the congregations, the wise choice of proper church officers at the coming election, etc, etc.

Some of your catechumens have become useful members of the St. John's church, and your hard and fruitful labors for the Reformed Church in San Francisco, years ago, are blessed with a rich harvest. "Who knows whether this or that will prosper?" "Cast thy bread upon the water and it will return unto thee after many days."

If only that dreadful debt resting upon the First church were paid! The Board has promised to pay one hundred dollars a year toward the liquidation of this debt, and no appropriation toward the support of the missionary, but of this only half ($50) has been paid up. Why not pay this small amount ($100) *promptly* toward the maintenance of the most important missionary field and mission in all the Reformed Church in the United States!! Why are these Pacific Coast missions sustained so sluggishly! Why?! Say to the brethren: Come, we are laboring with might and main to conquer and possess this great city and coast for the Lord and the Reformed Church. Won't you lend us your aid, and while we are toiling to lay foundations, won't you pray and *pay* to ensure success in this great and glorious work?!

Christmas is at hand. I have a large family, and a box of old apparel for my little ones would not come amiss as a Christmas present from the East. It would encourage the heart of my good wife and encourage my people, and serve to strengthen the bond of union as a Synodical Reformed Church.

Yours in the Lord,
J. FUENDELING.
F. F.

### SYNOD OF THE POTOMAC.

ABSTRACT OF PROCEEDINGS.

[*Continued*].

*Monday Morning.*

Elder Dr. Steiner resumed his seat this morning. Rev. J. A. Peters, of the Synod of the United States, appeared upon the floor of Synod, and was received as an advisory member.

An invitation was received from the authorities of the Maryland Institution for the Deaf and Dumb, located at Frederick, to visit said Institution, which was accepted, and Monday afternoon, at 4 o'clock, was fixed as the time to make the visit.

The Board of Education submitted its annual report, which was received and referred to the Standing Committee on Education. The report gives the number of beneficiary students under its care last year as twelve. Of these, five have graduated, and have been licensed. Receipts during the year, including balance in treasury at previous report, $1578.-06. Disbursements, $1224.56. Balance in treasury, $352.50.

The Special Committee, to whom had been referred the Report of the Board of Regents of Mercersburg College, reported. The report was received and considered seriatim.

The first item, recommending the election of members of the Board, in place of those whose terms were expiring, was adopted, and the Committee on Nominations was instructed to make the necessary nominations.

The report was then temporarily laid on the table, in order to enable the Committee on Missions to report, making arrangements to hold a missionary meeting in the evening.

The balance of the session was taken up in considering the interests of Mercersburg College, without disposing thereof.

*Monday Afternoon.*

The presence of Rev. W. A. Koontz, of the Methodist Church, was announced.

The afternoon session, until the time appointed to make the visit to the Maryland Institute for the Deaf and Dumb arrived, was spent in considering the interests of Mercersburg College, as presented in the report of the special committee, made during the morning session, without, however, concluding the matter.

*Monday Evening.*

The missionary meeting arranged for this evening took place according to the programme adopted. Revs. J. S. Kieffer and Dr. Theodore Appel, Superintendent of Missions, made addresses on the subject of Home Missions, and Dr. Welker on that of Foreign Missions. After which a collection was lifted for Foreign Missions, amounting to $42.70. Afterwards, a business session followed, at which the report of the special cammittee on the interests of Mercersburg College was resumed, but before finishing the matter, the Synod, on motion, adjourned to meet on Tuesday morning at 8½ o'clock.

*Tuesday Morning.*

Rev. Dr. T. Appel, Superintendent of Missions, was formally recognized as an advisory member.

The report of the special committee on the interests of Mercersburg College was resumed, discussed at length, amended very materially, and adopted, just before adjournment. The following resolutions were adopted as a part of the amended report:

*Resolved*, That the Board of Regents be directed to employ an agent to canvass the territory of this Synod for the purpose of raising funds for the immediate necessities of said College, and also for the further purpose of raising twenty thousand dollars for the permanent endowment of the College, and to secure a Faculty such as may be necessary to conduct the Institution with the least possible expense.

*Resolved*, That the pastors and consistories in the bounds of this Synod be requested to coöperate with the agent thus sent out, and also with the Board of Regents, to carry out these instructions and save the Institution, and so secure the establishment of Mercersburg College for the educational work of this Synod, if possible.

*Resolved*, That the Board of Regents, if forthcoming relief cannot be thus obtained, in the com ng year, be empowered to dispose of such property as can be dispensed with to the least detriment to the operations of the College, and so reduce its work as to bring the expenses within its income.

*Resolved*, That the Board of Education of the Synod be directed to request the Board of Regents to discontinue the Post-Graduate Department, or Course of Study, in said College.

*Resolved*, That this Synod hereby requests the Board of Regents of Mercersburg College to secure such change in the Charter of the College as shall put the election of the members of the Board necessarily in the hands of the Synod.

*Tuesday Afternoon.*

The Committee on Minutes of Classes reported. The report was amended and then adopted. The organization of the Portland, Oregon, Classis, composed of the ministers and congregations in Oregon and Washington Territory, was reported by the committee, and confirmed by the Synod. The remaining items in the report require no notice in this connection.

The Committee on Nominations reported, which was amended and adopted. The Stated Clerk was instructed to have the necessary number of tickets printed, and the election was ordered to take place at the ensuing session.

The Committee on Finance reported, making the following assessments for contingent expenses, to wit: Mercersburg, Maryland and Zion's Classes, each, $160.00; and Virginia and North Carolina Classes, each, $40.00.

The Board of Trustees reported. The principal item in their report is the deficit of $867.13 in the amount required to refund the sum borrowed for the relief of the Publication Board in 1875. Arrangements were made looking towards the cancellation of the debt.

The special committee, to whom had been referred the item in last year's minutes, postponing the election of Delegates or Commissioners to the Peace Conference, to be held shortly in Harrisburg, until this annual meeting, and also the action in the case, of the Synod of the Reformed Church in the United States, submitted its report, which was received and adopted. The report deems it unnecessary for the Synod, at this time, to give any lengthy deliverance on the subject matter itself, except to acknowledge the good effects already of this contemplated Peace Commission on the Church. The report then recommends the election of one ministerial delegate or commissioner from both the majority and minority of the Synod, and two lay delegates or commissioners from the majority of the Synod, and corresponding alternates.

The committee then nominated the requisite number of candidates to carry out this arrangement. The report further recommends, that Synod advise and direct all its congregations and members to offer special prayer to the Great Head of the Church in behalf of the Commission, when convened; such prayer to be made at the regular Lord's Day services in the sanctuary, at the weekly meetings for prayer, at the family altar, and in secret. The report then agrees with the other Synods in the full conviction, that in order to carry out the spirit of the General Synod, it is necessary, that the conclusions reached by the Peace Commission should be unanimous; and that nothing short of this, as coming from said Commission, will aid us in securing a real peace.

The election of delegates or commissioners was ordered to take place in connection with the election for members of the several Boards of Synod.

### THE REFORMED CHURCH IN HER RELATION TO THE VARIOUS KINDS OF CHURCH WORK.

By Church Work, as noted above, we may include the Tract Society, Evangelical Alliance, the National S. S. Work and Societies, aiming at the improvement of morals in society and the promotion of true godliness among the people. These Societies are, as a general thing, carried on by the different Evangelical denominations in the land, and, in their way, no doubt, do some good. It is true also, that the Reformed Church has been keeping aloof from these movements and preferred to do her work by herself, in her own way and time. Because she did so, you seldom see our Church mentioned as acting or taking part with any of these Societies, and accordingly little account is made of her. Her position, because of this, is necessarily an isolated one, and her relation to the vast bulk of Protestant Christianity one of estrangement and separation. This position may be theoretically correct, but it cannot be denied, that it puts our Church at great disadvantage with others.

Let special attention be fixed on one of these as in the S. S. work, which is now so universally claiming the care of the different denominations. As is generally known, for years already, the different Protestant churches have labored and co-operated with each other, and originated what is known as the International Series of Lesson Papers, now used so widely over the whole land, as well as in England, in the S. Schools. There is something grand in this work, to study the same lesson, the same subject, in all our Sunday-schools at the same time, by Methodists, Presbyterians, Congregationalists, Lutherans, &c., giving some faint idea of unity and Catholicity. That, truly, *is something*. True, the selections may not fall in with our idea of the Church year, and, therefore, our Church kept aloof. Any one, however, can see what a vast, broad stream is sweeping onward, independent of her, and the question can be kept back no longer, *whether the Reformed Church can afford to remain thus isolated, and whether the time is not here, when she should join in with the rest in this vast and far-reaching work*. There are hopeful signs and reasons why she should. The selections in the International Series for next year, commencing January, commence with the second chapter of Matthew, and take up the facts in the life of the infant Jesus. It would require no concession from our Church to fall in with this. Special selections could be made for special occasions, such as Easter, Pentecost, Trinity Sunday, &c. Admitting that something would have to be surrendered by our Church, would there not be gain, on the other hand, by having our ministry and laity, and so the church, brought into contact with that large, broad stream from which now we are isolated. The subject is one of deep interest for us as a denomination and deserves prayerful consideration, and it is believed, that with the talent we have, adopting the International Series, we could construct lessons for our S. S. in merit behind none, and in that way keep intact our heritage left us in the Church year, and work with the other denominations, and by doing so, exert a moulding influence upon them. As an example, it was recently suggested to change the week of Prayer to Passion Week for special reasons. A bad change that would be, because our Church always observed Passion Week, and has subjects assigned, viz., the facts in the life of the Saviour closing His life, but even the suggestion itself is much, coming from the quarter it did, and for the reason assigned. Years ago, and not very long ago, some denominations and religious papers laughed at others observing Christmas. But times have changed, and people and denominations with them. Now Presbyterianism, Congregationalism, Methodism, et al., can no longer restrain the children, and when the 25th of December comes, Christmas is here too, and an attempt to restrain the children *now*, would cause the very stones to cry out. That far it has gone, and these reformation Churches are not sneered nor laughed at *now*. May it not be so in reference to this subject of S. S. and S. S. Lessons. We submit then, whether the times have not changed, and whether the Reformed Church could not consistently, whether she ought not, to wheel into line and add another denomination to the great Alliance, selecting and preparing and using these widely circulated Lesson Papers.

S.

### THE NEW CHRISTMAS SERVICE.

The Superintendents of Sunday-schools and others, will not forget to send for our new Christmas Service. Copies of it are furnished for thirty-six cents per dozen.

F.

## Church News.

### OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

From a private letter recently received from the Rev. J. Hannabery, we are pleased to learn, that the prospects of the mission he is serving at Ridgley, Caroline County, Md., are encouraging. Arrangements have been made for the erection of a house of worship. A widow lady, not a member of the Reformed Church, has kindly donated two lots for the purpose Several hundred dollars have already been subscribed towards the enterprise, enough, it is thought, or nearly so, to put the building under roof. It is purposed to commence work on it this winter, and have it ready, if possible, to plaster in the spring. The foundation will be laid, as soon as the plan, which the congregation has under consideration, is decided upon. The brick with which to build are already on the ground. As the membership are mostly poor, and have helped to build fine and large churches, in the sections of country from which they came, they naturally expect their brethren there to lend them a helping hand, at least so far as to provide what is needed to furnish the church, when completed, and in this expectation, it is hoped, they will not be disappointed.

The pastor has opened a preaching point in an adjoining county, about twenty-five miles distant from Ridgley. He found there twenty members of the Reformed Church, which form a very fine nucleus, around which to gather a congregation. It is hoped his efforts will be successful. There are still some other points where similar openings occur, and it is hoped both men and means will be found for occupying them, ere they run to waste for the Reformed Church.

As announced a short time ago, the mission at Overton, Bradford county, Pa., has been taken charge of by the Rev. Phaon S. Kohler. It will be gratifying to our readers to learn, that he is meeting with success. The sacrament of the Lord's Supper was administered in the church at Overton on Sunday, the 23d of November. Sixty-five persons communed. On the Saturday previous, in connection with the preparatory services, thirteen persons were added to the church by confirmation, one of whom received adult baptism.

From an article in the New Holland, Pa., "Clarion," we learn, that the church at that place, in which the congregation, of which the Rev. D. W. Gerhard is pastor, worships, is undergoing a series of repairs. The steeple had been injured some time ago by lightning. The damaged timbers have been replaced, and the outside generally freshened up with a good coat of paint, so as to make the exterior of the church look as if it were new, though it was erected eighty years ago. It is purposed to renovate the interior of the church also, so as to improve the appearance of the audience room and add to the comfort of the worshippers.

We learn from the "Ephrata Saturday Review," that the Rev. S. Schweitzer held a communion service in the Muddy Creek church, on the 13th of November, at which two hundred and sixty-two persons communed, and in connection with which twelve persons were added to the church by confirmation, increasing the additions to the charge during the year to forty-nine. The pastor was assisted in the services by the Rev. F. Fox, who is engaged in raising funds for the use of missions on the Pacific Coast. A good collection was lifted for this purpose, in connection with the services in the Muddy Creek church, which were largely attended. He also preached at Reamstown to a large audience, and received contributions to missions from the congregation. At the same time a class of catechumens was organized, consisting of fourteen persons, who wish to prepare for confirmation at the Spring communion. A special missionary service was held in the Lincoln congregation in the evening. A liberal contribution was here also received for missions, as well as at the Centre congregation. The people of the charge are growing in spirituality, as well as manifest a commendable spirit of benevolence.

Twenty-seven persons were added to the Oley church, Berks county, Pa., Rev. D. E. Schoedler, pastor, by confirmation, in connection with a recent communion service.

In connection with recent communions in Schalter's and Spier's churches, Berks county, Pa., Rev. A. S. Leinbach, pastor, eighteen persons were added to the church by confirmation, six to the former and twelve to the latter congregation.

Rev. M. L. Fritsch recently added to his church at Wyomissing, Berks county, Pa., twenty four persons by confirmation. All of them had for some time been members of his catechetical class at that place.

SYNOD OF THE POTOMAC.

In connection with the fall communion, in the Woodcock Valley charge, Rev. C. H. Reiter, pastor, seven persons were added to the church, six by certificate and one by confirmation. The audiences were large on each occasion, and much interest was manifested.

The Lord's Supper was administered to a large number of communicants, in the presence of a very large audience, in St. John's Reformed Church, Franklin township, York county, Pa., of which the Rev. Daniel Riegel is pastor, on the 23d of November. On the Saturday previous, thirteen persons were added to the church by confirmation, four of whom received adult baptism. The occasion was one of much interest and pleasure to all the members, and especially to the aged pastor, who has now faithfully served the Dillsburg charge, of which this congregation forms a part, for a period of forty years. The pastor was assisted in the services by the Rev. W. R. H. Deatrich, of Mechanicsburg, Pa., whose labors on the occasion were highly acceptable both to the pastor and people.

### ALMANACS FOR 1880.

Both editions of the English Almanac, for the East and the West, have been issued. The former can be obtained from the "Christian World" office at Dayton, Ohio, and the latter from the Reformed Church Publication Board, 907 Arch street, Philadelphia. Orders will be promptly attended to. They will be sold at the following reduced rates:

| | |
|---|---|
| 12 copies, | $0.60 |
| 50 " | 2.35 |
| 100 " | 4.50 |

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on receipt of ten cents in postage stamps.

### GERMAN ALMANAC.

We have procured a supply of the German Almanac published at Cleveland, Ohio, which will be sold at the same rates at which they can be procured from the publishers, namely: A single copy sent by mail on receipt of 12 cents in postage stamps; 1 dozen, 90 cents, to which 17 cents must be added for postage when sent by mail.

### OUR NEW TERMS.

We again invite attention to our new terms for our several papers, commencing with the opening of the incoming year. Especially should our liberal offer to credit new subscribers to the "Messenger," who now send in their names, with a year's subscription, to the close of the incoming year be kept in mind.

## Married.

On the evening of the 20th inst., at the Centenary Reformed Church, by Rev. Charles G. Fisher, Mr. John F. Green to Miss J. Amanda Grove, both of Winchester, Va.

On the evening of the 16th of Oct., 1879, by Rev. M. H. Sangree, Mr. Elmer J. Isenbarg to Miss Eva J. Hemming, both of Alexandria, Pa.

On the evening of the 20th of Nov., 1879, by Rev. M. H. Sangree, Mr. David L. Isenbarg to Miss Mattie L. Isenbarg, daughter of Benjamin L. Isenbarg, all of Huntingdon Co., Pa.

On the 18th of Nov. 1879, by Rev. Z. A. Yearick, at the residence of the bride's parents, Mr. David R. Prior to Miss Anna Louisa Hartzel, both from near Dewart, Northumberland Co., Pa.

At the house of the bride's parents, Nov. 22d, by Rev. G. W. Roth, Mr. Jacob Overpeck to Miss Catharine Ann Lear, both of Tinicum, Bucks Co., Pa.

Nov. 23d, 1879, at the residence of the bride's mother, Allentown, Pa., by Rev. J. J. Crist, Mr. Thos. Jefferson Swartz of the firm of J. W. Swartz & Sons, Catasauqua, Pa., to Miss Emma L. Mickley, of Allentown, Pa.

At Friends Cove parsonage, November 13th, 1879, by Rev. D. M. Whitmore Nicholas A. Kegg to Miss H. Elizabeth Diehl, only daughter of Elder Henry P. Diehl, Esq.

At the residence of the bride's parents, near Moore's Store, Va., Nov. 16th, 1879, by Rev. B. R. Carnahan, M. William Jones to Miss Barbara Will, both of Shenandoah Co., Va.

At the residence of the bride's parents, near Timberville, Va., Nov. 23d, 1879, by the same, Mr. Abraham J. Lokey to Miss Lillie A. Will, both of Rockingham Co., Va.

On the 24th of Sept., at the residence of David Shakely, Adams, Armstrong Co., Pa., by Rev. C. Gumbert, Mr. Lewis Brown to Maggie C. Albert, both of Butler Co., Pa.

Oct. 18th, at the same place, by the same Mr. Nathan Bohram to Miss Almirah Wiles, both of Butler Co., Pa.

Nov. 12 h, at the same place, by the same, Mr. Samuel H. Shakely, of Adams, Armstrong Co., Pa., to Miss Maretta Bell Lyon, of Brownsdale, Butler Co., Pa.

## Obituaries.

DIED.—Near Pattonville, Bedford Co., Pa., Nov. 13th, Mrs. Susannah Nicodemus, aged 79 years, 7 months and 27 days.

The deceased was for many years a faithful member of the Lutheran Church, and we hope, awaits the "Resurrection of the just."

DIED.—In Boonsboro, Nov. 10th, Mrs. Elizabeth H. M. Smith, aged 70 years, 9 months and 25 days.

The deceased was confirmed by Rev. John Rebaugh, when pastor of the Sharpsburg congregation, in the year 1833. When she with her husband and family removed to Clearspring, she connected herself with the Reformed Church there, in the year 1869; where her membership remained till her death. She died in the peaceful hope of another, and a better world. Her funeral took place in the Reformed Church at Boonsboro, attended by a large concourse of friends and relatives. The occasion was improved by the writer with a discourse from the text, 1 Cor. 15:54: "Death is swallowed up in victory," assisted by Rev. S. S. Miller, of the Reformed Church, and Revs. Beckley and Sparrow, of the Lutheran Church. G.

## Acknowledgments.

### BENEFICIARY EDUCATION.

Received per W. A. Haas, Treasurer of West Susquehanna Classis, from Mifflinburg charge, $10; Centre Hall charge, $10; and Selinsgrove charge, $7, $27 00

SAM'L R. FISHER, *Treas.*

Moneys subscribed and collected in aid of Reformed Missions on the Pacific Coast, through the agency of the Rev. F. Fox.

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|---|---|
| D W Gross, Harrisburg, Pa, paid, | $5 00 |
| Geo. Gelbach, Phila, Pa, sub, | 602 11 |
| do do for St. John's Ref Church, Phila, | 100 00 |
| Cha's Santee, Phila, Pa, sub, | 100 00 |
| Jacob Dietz, " " paid, | 5 00 |
| Geo. Doll, " " " | 2 00 |
| Rev J Kehm's charge, Phila, Pa, paid, | 6 05 |
| " " Dengler's " " " " | 10 50 |
| " A B Koplin's " " " " | 52 50 |
| " " " " " sub, | 3 50 |
| " N Z Snyder's " paid, | 53 75 |
| " I K Loos' " " | 10 00 |
| | $950 41 |

F. Fox.

### LETTER LIST.

Albaugh, J, Apple, Rev Dr T, Ault, Rev J, Antrim, D L.

Binkley, H K, (7), Bridenbaugh, Rev S R, Rodenmayer, A E, Bean, J, Bowling, Rev R C (3), Bleichet, L, Barnet, Mrs O, Bucher, Rev J C, Bridenbaugh, Prof P H, Beck, J W, Brown, W N, Baughman, W, Bachman, Rev A J, Bougher, E C.

Clemens, Rev J M, Christman, Dr C K, Clouser, Rev W W.

Dubbs, J G, Doll, C W, Dieffenderfer, Rev M H, (2), Diffenderfer, E, (2), Dieffenbacher, Rev E H, Demarest, Rev Dr D D.

Engle, Rev W G, Ebbert, Rev D W, (2), Evans, Rev J M, (2).

Fogle, J, Ferer, Rev B B, (2), Fuller, O M, Fenwick, S.

Grant, Rev J, Gilbert, C T, Groh, Rev W H, Geyer, W M, Geary, Rev A C, Girvin, J M.

Heilman, J, Hoffmeier, Rev W H (2), Huber, Rev S M K, Heiser, J, Hammerschmidt, Mrs B, Hartman, W F, Heilman, Rev C U, (2), Hoffmeier, Rev T F, Haus, C E, Hulhorst, Rev F, Hottenstein, Rev A R, Hensel, G W, Hartzell, Rev G, Hensell, Rev L, Heller, Rev A J, Herbert, Rev W H.

Johnson, Rev J O, Johnston, Rev Dr T S.

Kruger, Rev J H, Keener, Rev H F, (2), Kremer, Rev F W, Krichbaum, G, Kershner, Rev J B, (2), Kremer, Rev E N, (2), Krebs, Rev W E.

Landis, J M, Landis, Rev W M, (2), Lefever, Rev D P, (2), Loucks, Rev M, Levan, Rev F K, Leinbach, Rev J C.

Martin, Dr J M, Mentchen, S, McCammon, J, (2), Miller, H, Mellinger, W, Moyer, S, Murphy, P, Miller, D, Miller, Rev J D, Master, P.

Nissley, J J, Neff, H, Nagle, J C.

Plank, G G, Procter, J, Pennepacker, Rev J J.

Ruebush, Kieffer & Co, Reiter, Rev C H, Reber, Rev J A, Roth, Rev G W, Riale, Rev J, Rader, J.

Steiner, Gen J A, Sellers, N W, Shetler, L F, Snyder, Rev J F, Schmitt, B, Staub, Mrs J, Straub, C C, Schweitzer, Rev S, Shriver, H S, Shriver, H W, Snyder, H D, Schaeffer, Rev W C, Siegel, Rev C W E, Stein, Rev J P, Stauffer, Rev A S, Sangree, Rev M H.

Tallhelm, Rev H, Tibbals, N & Sons, Truxal, Rev A E, Terner, J S.

White, Mrs J T, Wilkinson, J M, (2), Williams, J C, Werner, H F, Witmeyer, D P, Wagner, Rev J S, (2), Wieand, Prof C S, Wickersham, J H, White, A, Zinkhan, Rev L F.

# Youth's Department.

### OUR DAILY RECKONING.

If you sit down at set of sun,
And count the acts that you have done;
And counting, find
One self-denying act, and word
That eased the heart of him that heard--
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent.

But if, through all the livelong day
You've cheered no heart by yea or nay;
If through it all
You've nothing done that you can trace,
That brought the sunshine to one face,
No act most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

### STRAIGHTFORWARD FRANK.

"Come, Frank, we are going to King's woods this afternoon to fill our bags with nuts. We'll have a grand time, and we want you along."

The boy addressed looked as if he would like to accept the invitation, but he did not hesitate a moment in his answer.

"No, thank you, boys," he said, "I cannot to-day; I promised mother that I would come straight home, and give her a hand with her canned fruit after school."

"I wouldn't be tied to my mother as you are," said Harvey Jones. "You can never go anywhere or do anything that she doesn't come in the way."

"Call it being tied if you choose," said Frank, "but I shouldn't enjoy myself a bit over there in the cool woods, with mother working away by herself over the hot stove. I hope you'll all have a splendid time, though;" and off he went.

"There's good stuff in that lad," said a gentleman who was passing and heard the little talk. "Who is he, and where does he live?" he inquired, detaining one of the boys a moment.

"His name is Frank Archer; they call him Straightforward Frank at the academy, because he's never ashamed of anything. His father is dead, and Frank lives with his mother."

"I am glad to hear so good an account of a widow's only son," was all the gentleman said.

Meanwhile the work of canning quinces went merrily on at the little brown cottage. Mrs. Archer had a quiet, happy face, and she appreciated the unselfishness of her boy, and showed him that she did so by being a very pleasant companion. He helped her with her work, doing all the chores, splitting wood, bringing water, and often cooking meals and washing dishes. Some people think this is not boy's work, but I do not admire any boy who is willing to sit still and let his mother do such things alone. A manly boy tries to save steps for mother and sisters, and to lighten all their burdens. Mrs. Archer did a great deal to help Frank too. She studied with him, puzzling over problems, and digging out Greek roots, and sympathizing with him in all his hopes.

"It seems farther off than ever, mother dear," he said that afternoon.

"It" meant going to college and then studying to be a doctor.

"O, I have not given up hoping," said Mrs. Archer. "God will make the way plain, I think."

The quinces were at last sealed up, and the jelly was quivering in the bowls, when there was a knock at the door. A gentleman stood there who introduced himself as Judge Nichols, of B——.

"I have bought the old Kent Place, madam," he said, "but as I live in Europe half the year, I need a responsible person to stay there and take care of it for me. Your pastor, Dr. Steel, recommended me to call on you. He thought you might be willing to accept the position."

After a little conversation the Judge named a salary which almost took away Mrs. Archer's breath. It seemed munificent. But he explained that the house was to be kept in perfect order, always in readiness for guests, and that the grounds also were to be cared for. She would have a faithful colored man to help her, but Frank would find many things to do. The matter was satisfactorily arranged, and papers were signed a day or two after, engaging Mrs. Archer as housekeeper and supervisor during Judge Nichols' absence.

Frank was willing to work hard and deny himself luxuries, and make any sacrifices to gain an education. God had opened the way, for his mother now saw how she could assist him and gratify his desire. A few years later Dr. Archer was one of the rising physicians in that part of the State. But if he had not been Straightforward Frank, willing and glad to obey his mother, he might never have succeeded in gaining the place he desired.—*Child's World.*

### NETTIE'S GARDEN.

Have any of our little readers had a garden of their own during the last summer? My little Nettie had one, and it delighted me to see how nice she kept it, so free from weeds and grass. I could not keep pace with her at all, for mine was much larger, and I had not as much time to weed as Nettie. There was one bed that troubled me so much that I almost gave up in despair. The grass grew so rank and fast that it completely hid my border of mignonette. However, I persevered, and in the middle of summer felt rewarded. My mignonette greeted me with its soft perfume every time I walked through the garden.

Nettie was hasty and never willing to take time enough for anything. If the buttons on her shoes happened to be set a little too far back, she would throw the button-hook across the room. If the tangles would not come right out of her hair in the morning, she would exclaim, "O, dear!" and the comb would fly after the button-hook. When I talked to Nettie and told her how it grieved me to see her so impatient, she would feel sorry and promise to do better. But at the next provocation she would seem to have entirely forgotten her promise; and I felt as discouraged as when the grass would repeatedly grow up around the mignonette after I had, as I thought, cleared it entirely away.

I said to her one day, "Nettie, you took good care of your garden last summer; this winter you have a little garden in the house to tend. I see one little weed—little now, but it is trying hard to grow large and strong, and outrank some beautiful flowers that are with it. Can you tell me its name?"

"O mamma!" said Nettie, throwing her arms around my neck, "I know what you mean, and you would call the weed 'Impatience.'"

"Well, Nettie," I said, "I want you to be as diligent in plucking it up as mamma was last summer with the grass in the mignonette bed, or as you yourself were with your own little garden."

Dear children, watch well this little garden in the house; pluck the weeds by the root while they are young and tender; or, before you are aware, they will occupy the whole ground, to the utter displacement of the lovely flowers that should bloom in your hearts, to cheer and delight not only yourselves, but all that surround you.—*Christian at Work.*

### THE WHOLE CLASS.

"It is such a rainy day I don't believe I'll go to school," said Charles B—— to his mother.

"Why, my son? You are not afraid of the rain, I hope?"

"Oh, no!"

"I thought you loved to go to school."

"So I do when the other boys are there; but you know that Willie and Frank are out of town, Joseph is sick, and it is so very rainy the others cannot come so far."

"Then I should think that there would be all the more need of your going to encourage your teacher."

"Yes, I know it; but it is rather hard on a boy to be the whole class in school."

"Don't you have your lessons learned?"

"Yes, but to tell the truth, it gives the teacher such a chance to ask me close questions when she has me all to herself."

"Well," said Mrs. B—— to Charley, after he had returned home from school, "were you the whole class to-day?"

"I was the only scholar."

"Was it as hard as you thought it would be?"

"Why no it wasn't. The teacher said 'Charley it is hardly fair for you to answer all the questions, so you may ask me every other one.' So I did, and it was very nice. Sometimes she got to asking me home questions, too, and before I knew I was talking just as easy as could be. I never had such good recitations as these all by myself."

In after years Charley looked back on that rainy day in school, when he represented the whole class, as the turning point in his life, for from it he learned the habit of perseverance under difficulties.—*Banner.*

### ANECDOTE OF NAPOLEON.

Count d'Orsenne once accompanied the first Emperor on a hunting excursion. The Emperor had been complaining of thirst, and some one seeing a woman at a little distance, called her. The woman did not know Napoleon nor any of the escort. She gave the Emperor a glass of water mixed with a little brandy, and then courtesied for payment. "There, my good woman," said Napoleon, pointing to Count d'Orsenne, "there is the Emperor; ask him for money; he pays for us all." The woman blushed and looked embarrassed; then turning to the Count, she scanned his splendid uniform with the eye of a connoiseur, and said: "He? pooh, nonsense! Do you think I believe that? The Emperor is not such a coxcomb. You, sir, look more like him yourself!" The Emperor was much amused at the remark, and gave the woman a double louis.

### A BOY'S TRIBUTE.

That was a delicate compliment a seven-year-old Milwaukee boy paid his mother the other evening. The family were discussing at the supper table the qualities which go to make up the good wife. Nobody thought the little fellow had been listening, or could understand the talk, until he leaned over the table and kissed his mother and said: "Mamma, when I get big enough, I'm going to marry a lady just like you."

### APOSTLE SPOONS.

Among old English spoons none are so interesting as what are called Apostle spoons, which were of various forms, the handles terminating in sculptured figures of the twelve apostles. Sets of thirteen were sometimes made, but only very few of these sets containing the "Master" spoon are known to exist, one of them being in possession of Corpus Christi College, Cambridge, England. The figure of each spoon is recognized by some emblem, and as the list of these has never, as far as I know, been published in this country, it may be of interest to persons who have a taste for these old treasures. The following are the emblems characteristic of each of the apostles:

1. St. James the Less, with a fuller's hat.
2. St. Bartholomew, with a butcher's knife.
3. St. Peter, with a key or sometimes with a fish.
4. St. Jude, with a cross, a club, or a carpenter's square.
5. St. James the Greater, with a pilgrim's staff and a gourd, bottle, or strip, and sometimes a hat and escallop shell.
6. St. Philip, with a long staff; sometimes with a cross in the T, in other cases with a double cross or a small cross in his hand, or with a basket of fish.
7. The Saviour or Master, with an orb and cross.
8. St. John, with a cup (the cup of sorrow).
9. St. Thomas, with a spear; sometimes he bears a builder's rule.
10. St. Matthew, with a wallet; sometimes an axe and spear.
11. St. Matthias, with an axe or halberd.
12. St. Simon Zelotes, with a long saw.
13. St. Andrew, with a saltier cross.

—*National Repository for November.*

### A CAPITAL PRESCRIPTION.

A rather eccentric yet eminent physician was called to attend a middle-aged rich lady who had imaginary ills. After many wise inquiries about her symptoms and manner of life he asked for a piece of paper, and wrote down the following prescription:

DO SOMETHING FOR SOMEBODY.

In the gravest manner he handed it to the patient and left. The doctor heard nothing from the lady for a long time. On Christmas morning he was hastily summoned to the cottage of her Irish washer-woman.

"It's not meself, doctor, it's me wrist that's ailing. Ye see, I was afther goin' out into the black darkness for a few bits of wood when me foot struck this basket. It stood there like a big mercy, as it was, full of soft flannel from Mrs. Walker. She towld me that your medicine cured her, doctor. So, if you plaze to put a little of that same on me wrist, I'll be none the worse for me nice present."

"It's a powerful remedy," said the doctor gravely. And more than once in after years he wrote the prescription:

"DO SOMETHING FOR SOMEBODY."

### WINDFALLS.

BY ADELAIDE G. WATERS.

"Down in the leaves," say the children,
"For once you may roll in gold,
Ruby and emerald treasure,
Far more than your hands can hold;

So come from the woods, good woodman,
No need of your toil to-day."
He turns his axe on his shoulder,
And laughs in his sturdy way:

"Be glad in your chance-found fortune,
And wade in it ankle-deep,
But winds are swift to scatter
The treasures which winds may heap.

"And when, like sparks from a bonfire,
The last leaves fly from the tree,
And air is whirling with snow-flakes
As far as your eyes can see,

"Oh then, on the hearths of your houses,
How merry the logs will shine
If some one for you through the autumn
Has wielded an axe like mine!"

—*Christian Union.*

### CARRIER PIGEONS.

Some interesting trials with carrier-pigeons have lately been made in Germany. They were undertaken in order to ascertain whether the pigeons, after being confined for some time at a point distant from their proper home, would still return to it when liberated. Accordingly, 149 birds were carried from Aix-la-Chapelle to Metz, and imprisoned in the latter fortress. After a month's confinement they were liberated, and by the morning of the day following their release 134 had returned to their cots in Aix-la-Chapelle, the bird which arrived first having flown from Metz to Aix-la-Chapelle, a distance of 112 miles, in four hours and thirty-five minutes. At another trial the weather was clear and fine, the wind fair, and the first of some birds liberated in Cologne reached Berlin at one o'clock in the afternoon, having consequently flown 300 miles in five and a half hours.

### HOW OLD IS GLASS?

The oldest specimen of pure glass bearing anything like a date is a little moulded lion's head, bearing the name of an Egyptian King of the Eleventh Dynasty, in the Slade collection at the British Museum. That is to say, at a period which may be moderately placed as more than 2000 years B. C., glass was not only made, but made with a skill which shows that the art was nothing new. The invention of glazing pottery with a film or varnish of glass is so old that the fragments which bear inscriptions of the early Egyptian monarchy are beads possibly of the first dynasty. Of later glass there are numerous examples, such as a bead found at Thebes which has the name of Queen Hatasoo or Hashep of the eighteenth dynasty. Of the same period are vases and goblets and many fragments. It cannot be doubted that the story prepared by Pliny, which assigns the credit of the invention to the Phœnicians, is so far true that these adventurous merchants brought specimens to other countries from Egypt. Dr. Schliemann found disks of glass in the excavations at Mycenœ, though Homer does not mention it as a substance known to him. That the modern art of the glass blower was known long before is certain from representations among the pictures on the walls of a tomb at Beni Hassan, of the twelfth Egyptian dynasty; but a much older picture, which probably represented the same manufacture, is among the half-obliterated scenes in a chamber of the tomb of Thy, at Sakkara, and dates from the time of the fifth dynasty, a time so remote that it is not possible, in spite of the assiduous researches of many Egyptologers, to give it a date in years. —*The Saturday Review.*

### ENGLAND'S ANTHEM.

The national anthem of Great Britain, adopted also by Prussia and the German States, is apparently adopted, as respects the words, from the "Domine Salvum" of the Roman Church. The authorship has been erroneously credited to Dr. John Ruli, organist in Queen Elizabeth's Chapel, professor of music in Gresham College, and chamber musician of James I. About the time of the discovery of the Gunpowder Plot he composed and played before that monarch, on a small organ, an ode beginning "God save great James our King." It is not shown, however, that this or any other old composition of a similar title had any connection with the modern hymn. After much discussion it has been settled that Dr. Henry Carey wrote both the words and melody. He was a poet and musician, who composed the anthem in honor of a birthday of George II., and it was performed for the first time at a dinner given on that occasion (1740) by the Mercer's Company of London. It was first published in the Harmonica Anglica in 1742, and appeared three years later in the Gentleman's Magazine. Dr. Arne says that the air has preserved its original form, but its harmonies have been modified again and again. The words were changed on the ascession of William IV.; and also on that of Victoria.

# Pleasantries.

A Dutchman repeated the adage, "Birds of a feather flock together," thusly: "Birds mit one feather goes mit themselves."

A Detroit restaurant-keeper hangs out a sign of "Free Chops," and when the old loafers come around he shows them an axe and a wood-pile.

A visitor at an art gallery being asked whether he preferred pictures to statuary, said he preferred the latter, as "you kin go all round the statoos; but you can't see only one side of the picters."

An Irishman who stood near the third base, watching a game of base-ball, was knocked down by a foul ball, as he heard the umpire call it. "A fowl, waz ut? Faith, I thought it waz a mule."

Young lady (doubtful about the road): "Will there be a bridge by and by across a little brook?" Small rustic: "Wal! I dunno 'bout by'n by; but there's one there now."

Josh Billings says of some of the modern scientific men and their notions. "I am not disturbed at the idea of being descended from a monkey; but what disturbs and bothers me is, they do not tell me where the monkey came from."

"It was at the critical moment of the battle," said a Dubuque minister, in an impassioned burst of eloquence, last Sabbath, "when the Wuke of Dellington—I mean the Delk of Wullington—I should say when the Welk of Dullington—that is, when the Dule of Welkington at the Wottle of Batterloo — er — um——" And then, somehow, the passage appeared to be so badly managled that he didn't think it would pay to repair it, so he said: "And seventhly and lastly," and went on.

# Sunday-School Department.

## SCRIPTURE LESSONS.

**DECEMBER 14, LESSON 50.** **1879.**

*Third Sunday in Advent.—Genesis* xli. 37–44.

JOSEPH'S ADVANCEMENT.

37. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.
38. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?
39. And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:
40. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.
41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.
42. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;
43. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.
44. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

NOTES.—Down in Egypt another part of Joseph's history begins. As a good child, trusty lad, and true son and brother, he withstood the evil example and influence of his brethren. Now he is under a strange master, in an idolatrous country, and in the hard state of slavery, where his virtue is to be very severely tried. But, as occasions do neither make nor unmake a man—they only show what he is—we know already that he will abide his trials. A true man is such everywhere, whether at home or abroad.

Joseph prospered in the house of Potiphar. His Egyptian master was pleased with him and his faithful service; and seeing that his God blessed him, he entrusted all that he had into Joseph's hands. Then a dark day came upon him. The wicked wife of Potiphar accused him falsely, for which he was cast into prison for two long years, at least. Still it is better to go to jail innocent, than guilty. A good man outside of a prison, is a good man inside, too. Joseph soon proved himself trust-worthy there likewise, and the jailor placed the prison under his control. By and by Pharaoh cast his chief butler and baker into confinement with Joseph. Each dreamed a prophetic dream, which Joseph interpreted. Pharaoh also dreamed two dreams. An officer informed Pharaoh of the young Hebrew prisoner's skill in explaining them. Joseph was called and interpreted Pharaoh's visions. On this account he was liberated, and placed in a position of high honor, when thirty years old.

VERSE 37. *And the thing was good in the eyes of Pharaoh.* Joseph had advised the king to choose a wise statesman and set him over the country, who might provide during the years of plenty, for the years of famine which were to come (verses 33-6). The king thought that this was good statesmanship.

VERSE 38. *Can we find such a one as this—a man in whom the Spirit of God is?* It was a question with Pharaoh, whether so far-seeing a statesman could be had. "Where and who is the man for the times?"—he asked. It was Pharaoh's opinion, too, that no such wisdom dwelt in any one unless he were inspired of Heaven. Although the Egyptians were idolaters, they knew something of the true God, and were far from being infidels. In the government of private and public affairs, they acknowledged the intervention of God, more so than many Christian nations do to day. Such language as the king of Egypt used on this occasion is, alas! seldom used by our presidents or governors. Would that our capitals had some of the wisdom of Egypt!

VERSE 39. *Forasmuch as God hath showed thee all this.* Pharaoh felt that Joseph had been inspired of God; and that such discretion and wisdom had not come from party-caucuses, or from the arts of the magicians.

VERSE 40. *Thou shalt be over my house* He elevated Joseph to the place of chief steward over his household. *According unto thy word shall all my people be ruled.* He also made Joseph his prime minister—as we would call such an officer. *Only on the throne will I be greater than thou.* Joseph stood next to the king himself. What a step this was—from a prison-cell to a seat nearest the king!

VERSES 41–4. *See, I have set thee over all the land of Egypt.* Pharaoh now formally installs him in his new office. *He took off his ring.* This was called *the king's signet,* and contained a seal, by which all royal instruments or papers were impressed. *And put it upon Joseph's hand.* He was now the lord-keeper of the king's seal. *And arrayed him in vestures of fine linen.* His prison suit was now exchanged for royal garments. *And put a gold chain about his neck.* This was an emblem of the great authority which had now been entrusted to him. *And he made him to ride in the second chariot.* Joseph's carriage was next to the king's on all public turn-outs. *Bow the knee!* It was the custom to send messengers ahead during public ceremonies to notify the masses of the approach of the king and his ministers, that they might thus acknowledge their rulers. *I am Pharaoh.* This means, "I am king"—*Pharaoh* being the common title of the sovereigns of Egypt. *And without thee shall no man lift up his hand or foot.* No one could approach the king, except through Joseph; nor could any royal approval be obtained to any measure, unless Joseph recommended it beforehand. Thus was Joseph exalted.

PRACTICAL REMARKS.—The correspondences between Joseph and Jesus still confront us. Joseph, in prison, between two criminals, (chap. xl. 1-4); Jesus, on the cross, between two thieves, (Luke xxiii. 32, 33)—these several incidents pair well with each other. Joseph foretells the deliverance of one of his prison companions, and the death of the other, (ch. xl. 13, 19); Jesus promises a speedy paradise to the penitent malefactor, whilst the other perishes in his sins, (Luke xxiii. 39–43)—another pair of likenesses. Joseph requests the fortunate butler to "think on" him, (chap. xl. 14, 15); the believing cross-companion beseeches Jesus to remember him in His kingdom—two facts which compare also from their very contrast. But the chief parallel between these grand characters comes to view, most prominently, in their mutual humiliation and exaltation. Pharaoh conferred a stronge name on Joseph—ZAPHNATH-PAANEAH. St. Jerome says: this name signifies *"the Saviour of the world."* Aside of this fact let us place St. Paul's words, (Phil. ii. 5–11.

The Christian mind will, furthermore, recognize the way to the *throne* over the way of the *cross,* as the way over which all God's children must pass—both Joseph and Jesus having gone before (Luke xviii. 14).


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## General News.

### HOME.

Congress met on Monday last. The President's Message, and the Reports of the Heads of the departments were published in many leading secular papers on the morning of the same day.

Twelve hundred Welshmen joined in a musical festival at the Permanent Exhibition Building last week. The President of the United States, and the Governor of Penna. were present during part of the time. Hon. Horatio Gates Jones, who has taken great interest in the Welsh miners, made a speech which was justly applauded.

### FOREIGN.

The Irish agitation, to which brief reference was made last week, seems to be unabated. Large meetings have been held in London, Liverpool, and in the counties of Mayo, in sympathy with the speeches for which the arrests were made. The general impression of the Press, in England as well as in this country, is, that Lord Beaconsfield has been so intent upon brilliant successes abroad that he has neglected home affairs, and failed to cerrect grievances that justify this protest.

The scene in which the Duke of Baylen asked for the Spanish King the hand of the Archduchess Christina was as imposing as anything in the Middle Ages. The Austrian Emperor stood on a dais at one end of a lofty apartment filled with the brilliantly colored light from stained windows adorned with the armorial bearings of seven centuries of Hapsburghs. He was in full uniform and surrounded by his court and ministry, and his Hungarian guards in their rich uniforms. The Archduchess went through her part of the ceremony in a charming costume of pink satin and pearls.

The marriage was celebrated with regal pomp, at Madrid on the 28th ult. The Imperial benediction was given in behalf of the Pope, by the Cardinal Patriarch of the Indies who officiated at the Mass.

### THE MARKETS.

Philadelphia, Nov. 29, 1879.

[The prices here given are wholesale.]

| | | |
|---|---|---|
| FLOUR. | Wheat, Superfine | $3.25@3.75 |
| | " Extra Family | 6.50@7.00 |
| | " Fancy | 7.25@8.25 |
| | Rye | 5 25@5 50 |
| | Corn meal | 2.75@2.80 |
| | Buckwheat meal | 2 50@2.75 |
| GRAIN. | Wheat, White | 1.45@1.46 |
| | " Red | 1.40@1.43 |
| | Rye | 88@90 |
| | Corn, Yellow | 60@61 |
| | " White | 56@57½ |
| | Oats | 43½@44¼ |
| | Barley two rowed | 80@90 |
| | Barley Malt, two rowed | 80@90 |
| GROCERIES. | Sugar, Cuba | 8⅞@9 |
| | " Refined cut loaf | 11½@11½ |
| | " " crushed | 11@11¼ |
| | " " powdered | 10¼@11¼ |
| | " " granulated | 10⅛@11⅛ |
| | " " A | 10⅛@10⅜ |
| | Coffee, Rio gold | 16½@17½ |
| | " Maracaibo gold | 14@20 |
| | " Laguayra gold | 14@17 |
| | " Java gold | 24@25⅜ |
| PROVISIONS. | Mess Pork | 12.00@12.50 |
| | Dried Beef | 12@13 |
| | Sugar cured Hams | 9@10½ |
| | Lard | 7½@7⅝ |
| | Butter, Roll extra | 25@27 |
| | Butter, Roll Common | 22@24 |
| | Prints, extra | 35@38 |
| | " " Common | 28@32 |
| | " Grease | 4@6 |
| | Eggs | 23@24½ |
| SEEDS. | Clover, per 100lbs | 8.51@9.50 |
| | Timothy per bushel | 2.25@2.30 |
| | Flax " " | 1.55@1.60 |
| PLASTER. | White | 3.00@3.25 |
| | Blue | 2.50@3.05 |

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